
Policy and Practice in Multicultural Education

A case study of a multi-ethnic pre-university college

Dan Li



Master of Philosophy in Comparative and International Education

Department of Educational Research

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Policy and Practice in Multicultural Education: A case study of a multi-ethnic pre-university college

Dan Li

<http://www.duo.uio.no/>

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Abstract

The purpose of this study is to explore effects and challenges of promoting multicultural education in the context of an international student community. It is a case study on policies and practices of multicultural education in Red Cross Nordic United World College (RCNUWC) of Norway, which aims to understand and interpret the policies on multicultural education and to investigate what a school committed to multicultural education is doing in practice.

Theories related to multicultural education, especially the ones used to examine an entire school system, are applied in this study to help understand why and how different school factors are at work. The main research methods are document analyses, semi-structured interviews, self-completion questionnaires and observations. A quantitative analysis of a questionnaire from the Teacher Multicultural Attitude Survey is also conducted. The study investigates the life and educational experiences of RCNUWC students, the college and teachers' interactions concerning multicultural education, as well as with the college's local communities.

The findings indicate that though there is no policy specifically titled to promote multicultural education in the college, the ideas embedded in its mission, values, and principles are in accord with the purpose of multicultural education, which is to help students develop the knowledge, attitudes, and skills needed to function within the global community (Banks, 2010, p.25). Issues such as efficient teacher training, accessibility for students with disabilities, fund raising, should be taken into account as well in the context of RCNUWC.

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Abbreviations:

CS	Community Service
CAS	Creativity, Action and Service
EAC	Extra-Academic Commitments
EAP	Extra-Academic Programme
GC	Global Concern
HIFUS	Haugland International Research and Development Center
IB	International Baccalaureate
MUN	Model United Nation
PBL	Project Based on Learning
RCNUWC	Red Cross Nordic United World College
RKHR	Red Cross Haugland rehabilitation Centre
SAT	Standard American Test
SFRC	Song og Fjordane Red Cross
UWC	United World College

Chapter 1 Introduction

1.1 Background of the study on multicultural education

The worldwide migration and globalization have resulted in the increasing of both diversity and the recognition of diversity in countries around the world within the last two decades (Banks, 2004, Banks, 2009; Castles, 2009). Racial, ethnic, cultural, linguistic, and religious difference among nations or human beings, which forms the diversity, brings demographic, social, and economic changes in today's world. As Jacobs and Cates (1999) state, contemporary people live and interact in an increasingly globalized world. This makes it crucial for education to provide learners with opportunities and competences to reflect and share their own perspectives within a global interconnected society, as well as to understand and discuss complex relationships of common social, ecological, political and economic issues, so as to derive new ways of thinking and acting. This trend has facilitated the development of education in a democratic and diverse way. It has implications for teaching and learning in schools, and it also provides both opportunities and challenges.

To engage with cultural difference and cultural diversity is a characteristic of multiculturalism, which is as an ideal commits itself to the construction of favorable educational climates for multiple cultures. (Race, 2011)

According to Banks (2010, p6), multicultural education has emerged in diverse courses, programs, and practices that educational institutions have devised to respond to the demand, needs, and aspirations of the various groups. Consequently, as Grant and Sleeter (2007, chap.3) point out; multicultural education is not in actual practice one identifiable course or educational program. Rather, practicing educators use the

term multicultural education to describe a wide variety of programs and practices related to making education more inclusive (or characterized by 'equity') in terms of ethnic groups, language minorities, women, low-income groups, and people with disabilities.

Multicultural education develops rapidly and should undertake a new mission in the globalization era. In the perspective of globalization, multicultural education must aim at developing students' ability to adapt to a multicultural world. It should promote a combined growth of culture and world peace. (Chen, 2005)

There have been an increasing number of individuals and groups involved in multicultural educational movement or research on it. However, comparisons between the various approaches to multicultural education in different countries are hampered by a lack of conceptual clarity, by differences in social context and by different views on cultural diversity (Banks and Banks, 2010, chap. 1). In this research, two or more point of views will be listed below in order to touch upon some of the issues.

Gibson (1976) reviews multicultural education literature and identifies five approaches which are:

- (1) Education of the Culturally Different or Benevolent Multiculturalism. The purpose of multicultural education is to equalize educational opportunities for culturally different students.
- (2) Education about Cultural Differences or Cultural Understanding. The purpose of multicultural education is to teach students to value cultural differences, to understand the meaning of the culture concept, and to accept others' right to be different. The key assumptions underlying this approach are that schools should be oriented toward the cultural enrichment of all students, that multicultural education programs will provide such enrichment by fostering understanding and acceptance of cultural differences, and that these programs will reduce racism and prejudice and increase social justice.
- (3) Education for Cultural Pluralism. The purpose of multicultural education is to preserve and to extend cultural pluralism, e.g., in American society.
- (4) Bicultural Education. The purpose of multicultural (or bicultural) education is to produce learners who have competencies in and can operate successfully in two different cultures.

Banks (1993, p.9) summarized 35 landmark events and publications (from 1882 to the 1991 publication of *Shades of Black: Diversity in African-American Identity* by William E. Cross, Jr) that promoted the growth of multicultural education, to provide the knowledge of dealing with serious social justice and human right inequity issues. As Grant (1994) argues, these events and publications were significant influences on clarifying the need for ethnic studies and multicultural education.

Different points of views regarding multicultural education have broadened our horizons on this issue. Although there are many different approaches, definitions, statement of objectives, a major goal of multicultural education for all individuals and groups [involved in the multicultural movement], as Gay (2000) states, is basically to seek a more equitable and effective educational system for ethnically and culturally diverse students, and a more democratic society in which there is much greater equality, freedom, and justice in all spheres of life.

The concept of what Banks (2010) has viewed as multicultural education is adopted in this research mainly, which will be discussed in detail later in the chapter of Conceptual framework and theoretical foundation.

1.2 Background of the study on International Schools and United World Colleges

1.2.1 International schools

Since World War II, a trend of internationalization has turned up in the field of education, along with the process of economic and cultural globalization and regionalization. An international interdependence system is gradually being formed. However, internationalization in the field of education is not as same as that in the

economic sphere, nor the same as in the social and political spheres. It has its own unique needs, structure and content. International Schools, who are very active in the internationalization of education, have far-reaching impact on today's world.

It is commonly noted that a large number of international schools originally came up in 1950s (Jonietz, 1991), with the direct motivation in expatriate communities of providing their children with more competitive and modern education which local schools might not be able to offer, often because of language or university preparation incompatibilities (Hayden and Thompson, 2008).

Nonetheless, International Schools have been a well kept secret as Hayden and Thompson (2008) explain: They are few in number, constituting a barely significant proportion of schools. Many people don't know about them, and little research has been conducted in their regard. Yet they often train elite members of a country, and as such can't leave planners and policy makers indifferent.

Although the validity of the judgment "elite training" is open to question, no country can ever remain indifferent towards the rapid development of International schools, since there is an increasing demand for English, the widely acknowledged international language, from the migratory parents, mobile families and even local people when they have realized the benefits to be gained by their children through obtaining this linguistic capital. In this regard, international schools are likely to play a more important role than ever before.

Many employees from multinational companies or organizations have to move around the world in different locations to do their business for a short term. They often prefer to have their children accompanying them. This leads to a demand of such schools. Most expatriate parents or local families who send their children to such schools, do so for pragmatic reasons, which also becomes a demand for education as an

international commodity.

As Hayden and Thompson (2008) noted, along with the development of international schools, there appears to be more concerns about the need to foster “international mindedness” in young people, which includes a desire for world peace, breaking down of barriers arising from prejudice and ignorance. Therefore, more international schools have put environmental awareness, social responsibility, and world citizenship on their agenda, which leads to an ideological impetus behind the development of some forms of international schools.

International schools are quite diverse in terms of forms. There are, nevertheless, according to Hayden and Thompson (2008) a number of features which make them distinctive from national schools. These include the following:

- Curriculum: they invariably offer a curriculum that differs from what prevails in the host country in which the school is located.
- Students: their students are frequently non-nationals of the host country (though more recently, increasing numbers of such schools in some countries are catering largely for children of affluent host country families).
- Teachers and administrators: they tend, in many cases, to be staffed by relatively large numbers of expatriate teachers and administrators.
- Management, leadership and governance: their status within the local context, the curriculum offered and the nature of their student and teacher populations raise particular issues for management, leadership and governance.

International schools, in a broad sense, exist mainly in secondary education, and express a value orientation of pursuing a global perspective of international understanding and dedication to world peace. Such schools provide a wide range of courses, with bilingual or multilingual teaching as their feature, aiming to serve the worldwide flow of personnel and to train the students with necessary language skills, knowledge, capability and positive attitude to meet the challenges of globalization.

1.2.2 United world Colleges

The United World Colleges (UWC) stand a bit out from most other international schools. Some may argue they are as not really international schools at all, because they are not established to meet the needs of expatriate families. Instead, the mission of UWC is to bring young people from all over the world together to build a community of peace and international understanding, aiming to share diverse cultures other than one's own, breaking down the barriers arising from prejudice and indifference.¹

One of the distinctive features claimed by UWC movement is to embrace multicultural students' body from nearly a hundred nations. Unlike the other international schools in a general sense, UWC colleges as a group, creates its own mission and values, and each UWC specifically, works out different strategies in light of its own characteristic.

The Red Cross Nordic United World College (RCNUWC) is one of the thirteen UWCs. It is located on the remote shores of Flekke in the municipality of Fjaler, western coastal Norway. RCNUWC undertakes the mission and the value of UWC movement; meanwhile it has developed its own characteristics and specialties. More details will be discussed in the following chapter.

1.3 Significance and limitations of the study

As Banks (2004) outlined the implications for research and practice, empirical studies need to be undertaken of each of the five dimensions of multicultural education, which are (1) content integration, (2) the knowledge construction process, (3) prejudice reduction, (4) an equity pedagogy, and (5) an empowering school culture

¹ Source from <http://www.uwc.org>

and social structure. I would argue that one more dimension should be mentioned here: (6) conflict resolution or peace building, which emphasizes in which way a school helps build mutual understanding and peace among students from conflict backgrounds. The six dimensions stated above thereby will be the guiding principles to investigate the relationship between practice and policy on promoting multicultural education.

The present study tries to touch upon those crucial aspects with the ethnographic perspective of a case study, of which I found very few previous examples, especially concerning multicultural education in a UWC college. The significance of this thesis is, therefore, that it pays attention to how to relate the theoretical concept of multicultural education to a college which is indeed professing the value of multiculturalism.

There are two limitations that need to be acknowledged and addressed regarding the present study. Firstly, there is limited time scale. The research was conducted only on a small size of population of the current students at the UWC college in Fjaler, Norway. It would have been more reliable if a long run project could be conducted to evaluate the change of attitude of the students before and after their two-year schooling in the college. The second limitation has to do with the extent to which the findings can be generalized within a period of time since the development of a school is dynamic and constantly changing.

1.4 Research questions

The purpose of this study is to explore effects and challenges of promoting multicultural education in the context of an international student community. It is a case study on policies and practices of multicultural education in RCNUWC of Norway, which aims to understand and interpret the policies on multicultural

education and to investigate what a school committed to multicultural education is doing in practice.

The following research question guided the study: How are the policies on promoting multicultural education interpreted and implemented into practice in RCNUWC and to what extent have the practices been carried out to meet the plans? In order to answer this question, the following sub-questions are formulated:

- 1). What is the mission and value of UWC educational movement?
- 2). Are there policies on promoting multicultural education in the college level?
- 3). What roles do different variables or factors such as access to schooling, teacher attitude, academic study, extra-academic activities, residential form etc, play in multicultural Education?
- 4). What are the problems and challenges facing the school in promoting multicultural education?

According to John Rex (Rex, Troyna, and Nagnrb 1983; see also Rex 1986a and 1986b), one way of approaching the study of educational policy and practice in the area of race and ethnicity, is to consider the extent to which policy and practice meet certain key principles to which most of those who operate the educational system would formally subscribe. This is the objective the thesis tries to reach.

1.5 Structure of the thesis

The first chapter has presented the background, rationale and the limitations of this study, as well as the research questions. There follows in chapter 2 an introduction and analysis on social context and social structure of RCNUWC.

Chapter 3 deals with the conceptual framework and the theoretical foundation. In this

chapter, the key concepts of multicultural education will be firstly discussed. Then the theoretical foundation will be outlined. Chapter 4 describes the methodology and sources of data of this study, as well discusses validity and reliability issues. Research design and methods used during carrying out the study will be presented in detail and commented upon.

Chapter 5 and Chapter 6 present the coding and analysis of the data in responding to the research questions. Chapter 7 provides a summarized study result followed by further discussions around the topic.

Chapter 2 The social context and social structure of RCNUWC

In this chapter, some significant background issues concerning the study will be outlined, including a historical overview of the development of UWC movement, an introduction to the establishment of RCNUWC, its ideas and running principles, governance and organization, as well as the curriculum content, school activities and students' residential life, etc, which constitute the major elements of school operation. The information provided in this chapter was based on a large amount of document analysis, while people who involved in related topics were interviewed.

2.1 The initiative of UWC movement

The thinker behind the UWC movement was the German Pedagogue Kurt Hahn (1886-1974). Hahn was born and raised in Berlin in an affluent Jewish family. He finished his study at Oxford University in England. He firstly opened the Salem School in Bodensee near the Swiss border in 1920. The Salem school, which is still active today, stressed non-competitive physical activities rather than competitive ones, and more democratic forms of social cooperation. The school also accepted and even actively recruited students from less-privileged homes to a greater degree than was common at the time. Though discouraged by Hitler when the Nazis took power in Germany in 1933, Hahn finally immigrated to England and continued his educational activities. (Losnegård, 2005)

After Second World War, Hahn began to develop ideas concerning measures that could be taken to reduce war and tensions between different groups of people, thereby avoiding another war. In cooperation with the director of the NATO Defense College

in Paris, Hahn developed his idea and began to work towards the creation of a college for youth between 16 and 18 years of age, which would be open to students from all nations, regardless of race, religion, or economic background. Recruiting would be exclusively on the basis of personal ability and potential. A vital aspect was that the school would be a meeting place for youth from the entire world, across culture, religious, economic, political and historical divisions. In 1962, Atlantic College was established in an old castle in Wales. As quoted by Losnegård (2005), The Times in London called it “the most exciting educational experience since the Second World War”. The college was founded first as a boys’ school. In 1967, however, it was also opened to girls.²

2.2 The UWC movement

United World College (UWC), as a distinguishing type of international educational organization, is a British based foundation whose mission is to make education a force to unite people, nations and cultures for peace and a sustainable future (UWC Inspire, 2008). Overtly at the ideological end of the spectrum referred to above, therefore, in promoting peace through education, the 13 colleges established since the first (Atlantic College in south Wales) was founded in 1962 are based on the philosophy of Kurt Hahn and are funded largely through scholarships raised by national committees worldwide (Peterson, 1987).

There are currently thirteen schools and colleges all over the world, which include Canada, Hong Kong, India, Italy, Norway, Singapore, Swaziland, the United States, Venezuela, the United Kingdom, Costa Rica, Bosnia, Herzegovina and in Maastricht, the Netherlands. There are national committees that are responsible for the selection

² Source from The World College 1995-2005

process of students in more than 130 countries; there is also a network of more than 40,000 alumni from more than 181 countries. Nine out of twelve UWC colleges teach the International Baccalaureate, with three colleges in Singapore, the Netherlands and Swaziland, on top of the IB (international baccalaureate), also teaching a pre-16 syllabus to younger students. The vocational college in Venezuela accepts students at tertiary level and teaches a Higher Diploma in Farm Administration. Each UWC typically comprises between 200 and 300 students from about 90 different countries.³

The composition of students in United World colleges varies greatly from colleges to colleges. Most students are selected from around the globe at a pre-university level, based on merit and regardless of their financial status and ethnic, religious or educational background, to attend one of the schools, colleges or short programs.

The UWC movement developed rapidly during the 1970s. Several more schools were established, and international committees were created in many countries to promote the movement and help select students. The number of students graduated increased constantly, and a worldwide network of alumni grew forth.⁴

2.3 The evolution of RCNUWC

Norway was involved with the UWC movement from its inception. A cooperative effort was established with the Norwegian Ministry of Foreign Affairs, in which the Cultural Affairs Office took responsibility for acting as secretariat for the selection committee. In the 1970s, the possibility of creating an UWC college in Norway was discussed but the plan was eventually laid on ice.

There was no further progress on the project until the mid-1980s. Tom Gresvig, a former student in Atlantic College, became involved in UWC work in Norway. He

³ Source from <http://www.uwc.org/>

⁴ Source from The World College 1995-2005

took the initiative at a meeting at Berg School in Oslo in 1983, where the idea of establishing a WUC in Norway with a Nordic approach was discussed.

Fjaler was finally chosen as the location of the school and one of the reasons was that it had a long history as being a center of education, dating back to the 1800s. Meanwhile, the first board, formed in 1986, became familiar with Haugland Centre, as Gresvig stated in 2005, “which was more conveniently located near the sea, and which was operated by the Red Cross, an organization they were increasingly interested in cooperating with.”⁵

For many years, before the planning and establishing of the UWC college, the Sogn og Fjordane Red Cross (SFRC) which had been involved in rejuvenating the area, planned and partially established Haugland Rehabilitation Centre at the site. Haugland Rehabilitation Centre was incorporated in 1985, with the aim of managing SFRC's business interests at Haugland. (Losnegård, 2005)

On the 12 of December 1987, SFRC resolved to cooperate with the UWC, since the Red Cross and the UWC stood on a common platform of basic values. In a press release, it was reported amongst other things that it had been considered "to provide teaching in human rights, Red Cross techniques and to provide competence through organization-building and cooperation." (Losnegård, 2005)

The Rehabilitation Centre at Haugland was ceremoniously opened on October 24th, 1992. In the background information to the resolution of the Board of the Norwegian Red Cross in 1992, the vision of a future Red Cross College is outlined as follows:

The Health Sports centre was built with the respect of a Nordic UWC in mind on the location. A UWC can utilize the existing facilities. A Red Cross College where humanitarian subjects and ecology are given weight in teaching. A college where the majority of the students come from

⁵ Source from The World College 1995-2005

refugee camps, economically less developed countries and from Eastern Europe. A college, whose facilities during the summer months will not be left standing idle, but will be used for humanitarian, conflict prevention and peace creating activities and further education of former students for humanitarian work in their own as well as other countries. The premises could also serve as an attractive conference locale by organization such as the United Nations High Commission for Refugees, The Refugee Council, Amnesty International etc. In the long run, this UWC could develop into a competence center and training center for the ideas of the Red Cross, Red Cross principles, the Geneva Conventions and Human Rights⁶ (Heggdal et al, n.d.).

The college finally opened on 30th, September, in 1995, which was the ninth member of the family of United World Colleges. RCNUWC is located on the remote shores of Flekke in the municipality of Fjaler, Sogn og Fjordane County in Western Coastal Norway.

2.4 School structure and organization

RCNUWC values are built on three pillars, which are humanitarian, Nordic, and environmental. The humanitarian pillar is a consequence of the association between the college and the Red Cross, so the IB programme in the college entails a humanitarian basis, the Nordic pillar emphasize equality, justice and democracy while the third one, environmental pillar concerns sustainable development, biological diversity and human influence on ecosystems. Other UWC colleges have other unique features, which distinguish them from others. (Heggdal et al, n.d.)

The college enrolls 100 students per year from more than 80 different nations. RCNUWC and the Red Cross Rehabilitation Centre at Haugland work closely together and share many facilities. RCNUWC brings students from all over the world on purpose to help building international understanding and peace in an interdependent society. It offers upper secondary education (aging from 15 to 19)

⁶ Source from Red Cross And Red Cross Nordic United World College – An evaluation of the co-operation 1987-2006

under the system of IB.

RCNUWC is a complete boarding school which provides students with a relatively quiet environment to study and to socialize together. Students rely highly on scholarships (stipends) for access to the schooling and for residing in the school.

As long as one participant is accepted by the college, he or she receives a valuable scholarship awarded on merit, and by accepting the scholarship, the student is obliged to participate fully in all aspects of the college programme, academic, social services and other activities for the period of two years. Full attendance is expected at all classes and service sessions. The campus is a place where many different cultures, religions and countries meet. A scholarship represents a fantastic opportunity but it requires great responsibility and commitment.⁷

2.5 Administration, governance and founding

The College is governed by a Nordic Council and a Board in accordance with the Statutes of RCNUWC Foundation. The Board determines the overall strategy for the Foundation. The Foundation shall appoint a Principal as the administrative head of RCNUWC. The Board is responsible for the appointment and dismissal of the Principal. The Principal has the right of audience and attendance at meetings of the Board and the Council.

The management of the Foundation is under the jurisdiction of the Board and Principal, who shall ensure a satisfactory organization of the Foundation's activities. The Principal shall manage the daily running of the college and shall follow the guidelines and instructions given by the Board. The Principal can only make and carry

⁷ Source from the booklet of RCNUWC Information for new students entry August, 2011

out decisions in such cases if the Board has given him/her the authority to do so, or in cases where the Board's decision cannot be reached quickly enough without this being of considerable disadvantage to the interests of the Foundation.

The Board shall be composed of one member appointed by RCNUWC, one member appointed by the Norwegian Red Cross, as many as 4 personal members as well as 2 deputy members elected by the Foundation's Council, one member elected by and from amongst the College's employees, and one member elected by and from amongst the College's students .

Concerning the composition of the Board, the Council shall elect at least 2 representatives from outside Norway, preferably one representative from Finland, Denmark or Sweden, and a representative from Greenland, the Faroes, Åland or Iceland. As far as it is possible, the Nordic countries shall take turns in being represented on the Board. The Chairperson shall be a Norwegian citizen or be resident in Norway. The Board's Chairperson is the Foundation's representative on the UWC's International Board. (RCNUWC statutes, 2006)

RCNUWC Foundation is an independent legal entity established by the following founders:

- The Foundation for a Nordic United World College
- The Norwegian Red Cross
- Sogn og Fjordane County
- Fjaler Municipality
- Sogn og Fjordane Red Cross
- Eckbos Legater (Eckbos Legacies)

The Foundation is located in Fjaler Municipality, and registered with the County Governor in Sogn og Fjordane. (RCNUWC statutes, 2006)⁸

⁸ The statutes were adopted at a meeting of the foundation 2nd September 1993 and later amended at the meetings of 13th May 1995, 15th March 1997, 14th April 2002 and 21st April

2.6 Operating principles and politics

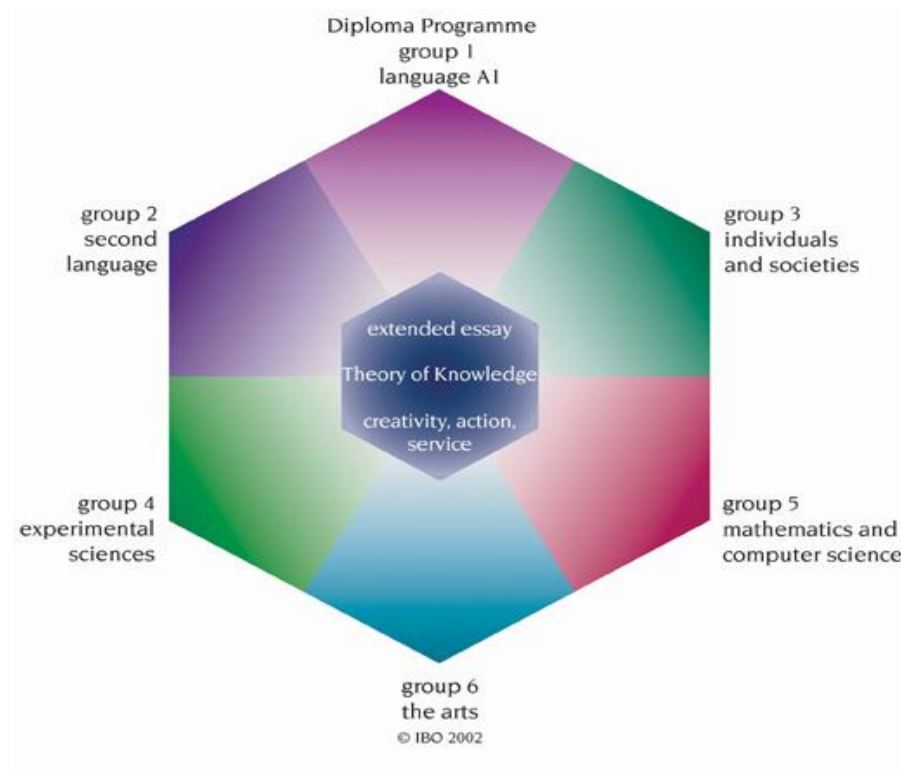
RCNUWC is to be run at all times in keeping with the current guidelines for UWC which are determined by the organization's International Board. The College has the following special characteristics:

- a) The College has a host group of students from the Nordic countries. The curriculum and syllabus, and its extra-curricular activities, emphasize the Nordic region and its culture.
 - b) The main bulk of the students shall come from underprivileged and/or conflict-torn regions. Students may also be enrolled in the college from countries and regions which the Board feel should have representation in the college in order to promote the aims of the foundation, and at the same time be in agreement with the College's strategy.
 - c) Functionally disabled students shall be integrated into the body of students.
 - d) The College shall emphasis teaching subjects in the humanities, human rights and the environment (ecology).
 - e) 'Nordic region'/'Nordic' and 'Red Cross' shall be used in the college's name together with 'United World College' ('UWC'), and shall also be used in all official contexts. The name and symbol 'Red Crescent' shall be used together with 'Red Cross' in contexts where this seems natural.
 - f) Opportunities shall be provided for supplementary education in order to improve the possibilities of carrying out the aims of the College's academic programme as listed under b).
 - g) Appropriate safeguards shall be employed to ensure that students are selected in accordance with the UWC's Guidelines, that is, without regard to ethnic origin, religion, social background or family economy.
 - h) The Foundation shall actively engage in humanitarian and conflict-resolution assignments and projects, as well in other initiatives in line with the UWC's and the Red Cross's ideals.
- (RCNUWC statutes, 2006)

2.7 Academic program

The academic program in the college is based on the Diploma Program offered by the International Baccalaureate (IB). The primary language of instruction in the college is English. The IB Diploma Program is a two-year curriculum, primarily aimed at students aged 16 to 19. The IB Diploma program (see Figure 2.1) offers subjects in 6 groups, and the students need to take one subject from each of the 6 groups. Three of these must be at Higher Level (HL) and three at Standard level (SL).

Figure 2.1: IB Subject Curriculum



Source: IBO, 2002

In addition, students must complete an extended essay-a 4000 words research paper, on a topic of their choice, a theory of knowledge course-knowledge reflected on different areas, and creative, action and service (extra academic) requirements.

Besides the IB, students in RCNUWC also participate in two other courses: Norwegian Language and Nordic Studies. Norwegian language is a course for non-Nordic students to help them in day to day conversation in Norway, while Nordic studies is a course taken by all students in their first year to introduce Nordic culture.

The purpose of the IB curriculum, how it is functioning in the college and what role it plays in promoting multicultural education will be analyzed and discussed in chapter 6.

2.8 Residential life

The residential life in the college provides an experiential learning environment. Each student has a place in a room that shared with four other students from different culture and social backgrounds, and the student share the house with 39 other students. There are five student houses in total on campus named after Norway, Sweden, Denmark, Finland and Ice-land house.

The students are responsible for their own daily life, which includes normal household routines as well as looking after themselves. The residential programme provides assistance to students to communicate and interact with others. There are regular college and house meetings, where many issues related to their daily life can be discussed and there are weekly house gatherings to encourage interaction among the students in the house.

The students are also encouraged to hold room gatherings and meetings to discuss their own issues or having activities to enrich their leisure time and to take the initiatives to organize the house activities or event with the supervision of the staff. There are workshops and presentations related to lifestyle arranged by students and staff together as well, to help students make the right choices in their lives, the active body-student council always plays an important role. There is also a multi-layer support network for the students: House Mentors, Advisers, Health Care, and Host Families.

All students on campus are obliged to take a campus responsibility connected to their daily living. There are many ways to commit the duty, for instance, to become a library assistant or auditorium crew, to help with biology lab or sound system, to run a student shop or to clean the laundry room, etc.

2.9 Extra academic program

The Extra-Academic Program (EAP) at RCNUWC consists of regular weekly activities, special weeks or event, and informal activities.

Extra-Academic Commitments (EAC) are formally registered regular activities led by staff members or students with the supervision or support of staff member. EAC cover the three pillars of the college (Environmental, Humanitarian and Nordic), and three aspects of IB requirements-CAS, which stands for Creativity, Action and Service. Students are encouraged to have a balanced program with respect to the above mentioned six aspects over two years. (College education program, 2011-2012) According to the registration on RCNUWC website, there are currently 170 EACs to various degrees in the college.

One of the largest programs in the college is Leirskule, which is a Camp School for Norwegian school children as well as groups from other countries. While directed and administered by professional staff, students are involved in almost every activity as instructors. Every student in the college spends one afternoon per week in spring and autumn together with Leirskule children aged 12. They are instructing activities such as mountain biking, archery, kayaking, instrument playing and craft, etc.

Outside the regular weekly programs, there are two weeks per year during which students participate in PBL (Project Based Learning). First year students spend one of the two PBLs to learn about and hold a MUN (Model United Nations) simulation exercise and the second to undergo an intensive program of basic First Aid Training. First-year students also participate in one week of Nordic outdoor life and skiing during Friluftsvеke, while second-year students use the week for reading.

As cooperated with the Norwegian Red Cross, all students in the college must gain basic understanding of the Red Cross through a series of workshops and presentations given by representatives from the NRC, all students in the college must complete a

12-hour Basic First Aid course, and students who pass the exam at the end of the course are awarded a Red Cross First Aid certificate that is valid for three years.⁹

GCs (Global Concern) are conferences organized by students and staff. Issues of global importance are addressed through lectures, discussions, activities and workshops. Topics have included poverty, media, water, woman's issues, power and leadership, globalization and AIDS.

In addition to the special events, there are Special Focus Days and informal activities, such as Red Cross activities, snow day, youth leadership training. The informal activity occur on a regular basis but have varying level of involvements by students, such as fund-raising for schools in developing countries, cross-country running, and cultural shows. (College education program, 2011-2012)

2.10 Interaction with the local community

The College has become a reality through the cooperative efforts of many organizations including the Nordic UWC Committee, the Norwegian Red Cross and the host municipality of Fjaler.

The campus on Flekke Fjord is shared with the Red Cross Haugland Rehabilitation Centre – there are many common facilities and the communities work and live closely together. Additionally all students are trained as instructors and lead afternoon and evening programs in rock climbing, kayaking, snorkeling, mountain biking, theatre and cultural sharing for local school children who attend the Leirskule (camp school activities) in the college. Part of the induction process for all non-Scandinavian students is a Nordic Studies programme to learn the Norwegian language and culture,

⁹ Source from <https://uwcrn.no/extra-ac.html>

which helps them to integrate better with the local community.

The voluntary arrangement with host families is important for RCNUWC in maintaining good relations with the local community. The students are provided with opportunities to spend the weekends away from the college campus through a program of host families. This helps the students getting to know a Norwegian family and become better acquainted with Norwegian culture. In the same way, the host families have the opportunities to get to know the college and students. Many of the host families are invited to program evenings and visit the college.

Chapter 3 conceptual framework and theoretical foundation

In developing a conceptual framework and theoretical foundation with which to explore the field of multicultural education as related to a multi-ethnic comprehensive school, the issues on its principles and goals will be firstly outlined. Secondly, some key concepts will be explained. Thirdly, the theories of ‘the school as a social system’ and ‘the five dimensions of multicultural education’ of Professor James A. Banks (1941-), the leading scholar in the field, will be mainly utilized to measure the whole educational movement in the college. Meanwhile, a complementary dimension ‘peace building and conflict resolution’ is added to discuss the above issues particularly in the RCNUWC context.

3.1 The principles and the goals of multicultural education

Though multicultural education can be conceptualized in many different ways, the goals and ideas of it remains the similarly. In this study, I would analyze and summarize some of the main points of different authors, who are the leaders in this field.

Multicultural Education

- It is an idea, an educational reform movement, and a process which require schools and institutions work to maintain and perpetuate racism (Banks, 1997).
- It should reflect the diverse cultures and groups within a society and within the nation's classrooms (Banks, 1997).
- It is antiracist, basic, and important for all students, pervasive, an education for social justice, a process, and rooted in critical pedagogy (Nieto & Bode, 2008).
- It goes beyond the classroom walls to implicate societal changes (Nieto, 2009). There are priorities and strategies for change within the realm of the individual teachers' power (Davis, 1987).

-
- Teaching the exceptional and culturally different, the individual classroom teacher is the agent of school change; education is multicultural and social reconstructionist (Sleeter & Grant, 1987).
 - It promotes the education and achievement of all students, particularly those who are traditionally dismissed and underserved in the education system (McCann, 2003).
 - It refers to the ways in which all dimensions and aspects of schooling address the needs and talents of culturally diverse populations to ensure equity and social justice for all. (Grant, 2001)

As discussed above and earlier in chapter 1, there have been an increasing number of individuals and groups involved in the multicultural education movement or the research on it, and there is no strict definition of what multicultural education is. However, the central principles of multicultural education remain the same.

As an idea, discussed by Banks (2010), multicultural education seeks to create equal educational opportunities for all students, regardless of the groups to which they belong, such as those related to gender, ethnicity, race, culture, language, social class, religion, or exceptionality. Multicultural education tries to create equal educational opportunities for all students by changing the total school environment so that it will reflect the diverse cultures and groups within a society and within the nation's classrooms. Multicultural education is a process because the idealized goals it tries to actualize can never be fully achieved in human society. A major goal of multicultural education is to help students to develop the knowledge, attitudes, and the skills needed to function within their own micro cultures, the U.S. macro cultures, other micro cultures, and the global community (Banks, 2010, p25).

3.2 Key concepts

3.2.1 Culture

When talking about multiculturalism in the context of education, this term should be stretched, since traits that are usually not thought of as “culture” also play an

important role in the study, though there are diverse implications for culture to be defined (e.g., gender, social class, disabilities). Given the importance of “culture” as the core element in the concept of “multiculturalism”, I cannot avoid talking about the meaning of culture as this has been much debated with in social anthropology.

Damen (1987) regards culture as learned and shared human patterns or models for living; day- to-day living patterns, and these patterns and models pervade all aspects of human social interaction. He said that culture is mankind's primary adaptive mechanism.

Kuper (1999) perceived culture as follows:

“The essence of a culture is not its artifacts, tools, or other tangible cultural elements but how the members of the group interact, use, and perceive them. It is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies; it is not material objects and other tangible aspects of human societies. Therefore, people act the way they do because of learning and by following the patterned ways of being human that are experienced in everyday life.”

Hence, the term culture in the context of multicultural education is a broad one, which implies not only the various components of students body from different nationalities, but also includes how people interpret knowledge, behaviors, values, and the meaning of symbols, artifacts, etc.

3.2.2 Culture diversity

Culture diversity signifies the simple recognition of the existence of different social group identities, and recognizes the existence of multiple group identities in a society (Miksch, Higbee, Jehangir, Lundell, Bruch, Siaka, and Dotson, 2003)

As Bell and Griffin (1997) stated, programs concerned with diversity focus on “helping students describe and understand their own experiences as members of

different social groups and listen to others talk about their experiences and perspectives. The focus is on respecting, understanding, and acknowledging difference.” Diversity, in this sense, deals more with recognition, which is far from the achievement of multiculturalism. The next step should therefore move toward a multicultural learning approach which helps students to be ready to deal with cultural and instructional levels of inequality (Karen et al., 2003). At this point, multicultural education advocate a method to transform educational institutions so that students move from a personal understanding of social group identity (e.g., diversity training) to an institutional or structural approach to social justice (Bell and Griffin, 1997).

3.2.3 Multiculturalism or multicultural education

It is not easy to answer the question what multiculturalism is, since it depends heavily upon the context in which it is discussed. Kymlicka (1995, as cited by Sarah, 2010) believes multiculturalism is a body of thought about the proper way to respond to cultural and religious diversity. In a political context, the term is used for a wide variety of meanings, ranging from the advocacy of equal respect to the various cultures in a society, to a policy of promoting the maintenance of cultural diversity, to policies in which people of various ethnic and religious groups are addressed by the authorities as defined by the group they belong to (Malik, 2010).

What’s more, the concept of multiculturalism is constantly changing along with the rapid development of the modern world which has made it even more complicated. Therefore there is no single doctrine for multiculturalism; and different countries approach the issue in a variety of manners (Harper, 2011). In an educational context, the term is often closely related or extended to Multicultural Education—another example of a term for which it is not easy to give a clear and universally accepted definition.

3.3 The school as a social system

As Jensen (1954) stated, the school as a social system, represents one part of the human habitat of students, teachers, special service personnel, and administrators. It is created and controlled for the purpose of enabling young people to become more effective in the life situations in which they must participant.

Jensen (1954) also claimed that the school in its social aspects represents a system of human interaction in which the participants--in this case, students, teachers, special service personnel, public representatives, and possibly parents--are oriented by expectations concerning individual rights and obligations. In accordance with these expectations, which are based on the value standards shared by members of the system, each member tries to establish and maintain an optimum balance between the possible gratifications and lack of fulfillment of his needs.

Banks (2004b) suggested that to implement multicultural education successfully, we must think of the school as a social system in which all of its major variables are closely interrelated (see Figure 3). Viewing the school as a social system can help educators to derive an idea of school reform (Banks, 2009, p26) that can successfully intervene to help all students to increase their academic achievement (Lee, 2007) and to develop democratic attitudes and values (Banks and Banks, 2004; Stephan and Vogt, 2004).

Conceptualizing the school as a social system means that educators should formulate and initiate a change strategy that reform the total school environment in order to implement multicultural education successfully (Banks, 2009, p26). Therefore, in order to create and sustain an effective multicultural education environment, changes

must take place in each variable or factor, a single change or reform of one is not sufficient.

Figure 3.1: The school as a social system



Source: *Multicultural education: Issues and Perspectives*, (Banks, 2010, p.24)

The school social system also shows clearly that every single or two variables together compose the basic elements in each dimension which affect the achievement of multicultural education. School policy, politics and school culture, hidden curriculum for instance, lead to the dimension of empowering school culture, which are the essential elements to evaluate whether the school tries to create a culture that empowers students from diverse background. It is also worth noticing that, the variables represented above do not necessarily fit into one dimension alone, they can be discussed simultaneously in different dimensions. Moreover, in my point of view,

the essence in each dimension, to some extent, is overlapping. Therefore, it is encouraged to explore the interrelationship among different variables in this research, which will be discussed in the later chapter.

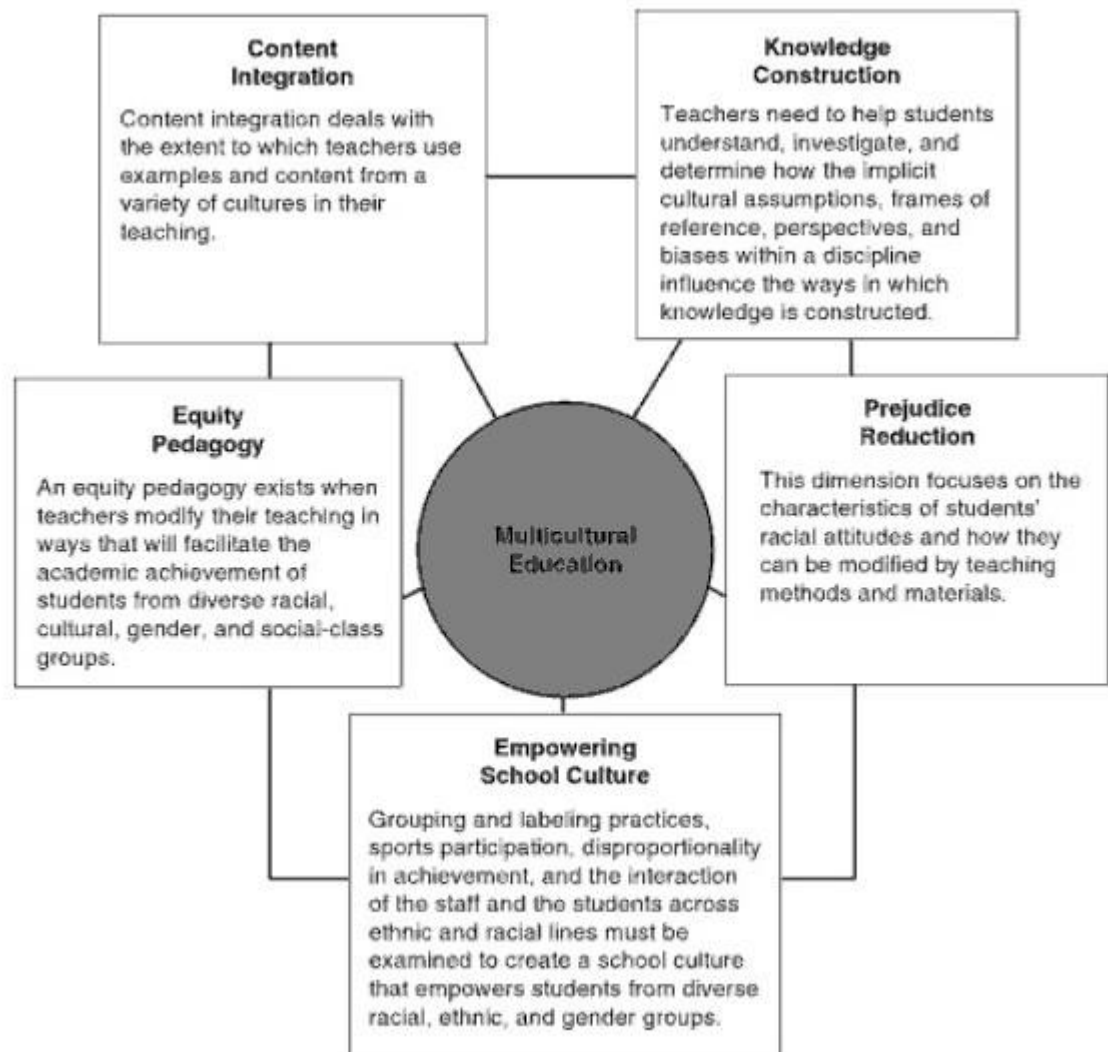
3.4 The dimensions of multicultural education

Multicultural education is a broad concept with several different dimensions (Banks, 2004b). As Banks states, practicing educators can use the dimensions as a guide to school reform when trying to implement multicultural education. The dimensions are (1) content integration, (2) the knowledge construction process, (3) prejudice reduction, (4) an equity pedagogy, and (5) an empowering school culture and social structure. (See Figure 3.2)

As acknowledged Banks five dimensions of multicultural education, I would argue that there should be one more dimension mentioned here to help discussing the implementation of multicultural education in this particular research site, Red Cross Nordic United World College, which is conflict resolution and peace building. This dimension emphasizes in which way school, helps students to build mutual understanding and peace among students from conflict backgrounds. The communication skills over conflict resolution which students possess in the school should be evaluated as one of the major elements of promoting multicultural education.

The six dimensions in the typology, in my point of view, provide a useful framework for categorizing and interpreting the extensive and numerous literatures on cultural diversity and education. Moreover, not only can they be used as a guideline for school reform, but they can also be seen as evaluation criteria to explore whether the school is functioning well in the process of promoting multicultural education.

Figure 3.2: The Five Dimensions of Multicultural Education



Source: *Multicultural education: Issues and Perspectives*, (Banks, 2010, p.23)

3.4.1 Content integration

Content integration (Banks, 2004b) deals with the extent to which teachers use examples and content from a variety of cultures and groups to illustrate key concepts, generalizations, and issues within their subject areas or disciplines.

However, as banks (2004b) stated, multicultural education can not be viewed only or primarily as content integration as many popular writings perceive. The misleading

belief becomes an important factor that causes ignorance of multicultural attitude of some teachers who teach math or science subject. Indeed, it is not only what contains in the curriculum, but also how to transmit the knowledge, matter in the development of multicultural education. Therefore, teachers are encouraged to use several different approaches to integrate content about racial, ethnic, and cultural groups into the curriculum with a positive multicultural attitude, thus in order to help students think critically and understand comprehensively in the process of knowledge construction.

3.4.2 The knowledge construction process

Knowledge construction process describes how teachers help students to understand, investigate, and determine how the biases, frames of reference, and perspectives within a discipline influence the ways in which knowledge is constructed within it (Banks, 1996). Students also learn how to build knowledge themselves in this dimension.

Multicultural teaching involves not only infusing ethnic content into the school curriculum, but changing the structure and organization of school knowledge. It also includes changing the ways in which teachers and students view and interact with knowledge and helping students to become knowledge producers, not merely the consumers of knowledge produced by others (Banks, 1996).

3.4.3 Prejudice reduction

Prejudice reduction describes lessons and activities used by teachers to help students to develop positive attitudes toward different racial, ethnic, and cultural groups. Research indicates that children come to school with many negative attitudes toward and misconceptions about different racial and ethnic groups (Phinney and Rotheram, 1987). In such case, Banks (1995b) indicated that lessons, units, and teaching

materials that include content about different racial and ethnic groups can help students to develop more positive inter-group attitudes if certain conditions exist in the teaching situation.

The prejudice reduction dimension of multicultural education seeks to help students develop democratic racial attitudes (Stephan and Vogt, 2004). It also helps students to understand how ethnic identity is influenced by the context of schooling and the attitudes and beliefs of dominant groups (Banks, 2009).

3.4.4 An equity pedagogy

Equity pedagogy exists when teachers modify their teaching in ways that will facilitate the academic achievement of students from diverse racial, cultural, and social-class groups (Banks & Banks, 1995). This includes, as Kleinfeld (1975) noted, using a variety of teaching styles and approaches that are consistent with the learning characteristics of various culture and ethnic groups and being demanding but highly personalized when working with students such as Native Americans and Native Alaskans (as cited in Banks, 2009, p16). It also includes using cooperative learning techniques in mathematics and science instruction to enhance the academic achievement of ethnic minority students (Cohen & Lotan, 1995, as cited in Banks, 2009)

Cultural difference theorists describe how cultural identity, communicative styles, and the social expectations of students from the marginalized racial and ethnic groups conflict with the values, beliefs, and cultural assumptions of teachers (Gay, 2000; Lee, 2007, as cited in Banks, 2009). Therefore, this requires teachers to use instructional materials and practices that incorporate important aspects of the family and community cultures of students. Gay (2000) also suggested that culturally responsive teachers use the “cultural knowledge, prior experiences, frames of references, and

performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them.”

3.4.5 An empowering school culture and social structure

An empowering school culture and social structure is created when the culture and organization of the school are transformed in ways that enable students from diverse racial, ethnic, and gender groups to experience equality and equal status (Banks, 2004b).

School teachers and staff play an important role in exterminating and changing the culture and social structure of the school. As Banks (2009, p17) said, grouping and labeling practices, sports participation, gaps in achievement among groups, different rates of enrollment in gifted and special education programs among groups, and the interaction of the staff and students across ethnic and racial lines are important variables that are examined and reformed.

An empowering school culture requires the creation of qualitatively different relationships among various groups within schools. This dimension facilitates multicultural education reform by providing teachers with opportunities for collective planning and instruction, and by creating democratic structures that give teachers, parents, and the school staff shared responsibility for school governance (Banks, 2009).

3.4.6 Conflict resolution and peace building

According to Dr. Blis (2008):

“Peace building is a term used within the international development community to describe the processes and activities involved in resolving violent conflict and establishing a sustainable peace (sustainable future). It includes conflict transformation, restorative justice, trauma healing,

reconciliation, development and leadership. It is similar in meaning to conflict resolution but highlights the difficult reality that the end of a conflict does not automatically lead to peaceful, stable social or economic development. A number of national and international organizations describe their activities in conflict zones as peace building.”

Dr. Blis (2008) also argued that both human rights advocates and conflict resolvers believe that prevention is the best way to resolve violent conflict or widespread human rights abused issues, especially in societies where ethnic, religious, or political tensions run high.

Therefore, this dimension seems to be particularly important in the context of UWC movement, whose aim is to achieve peace and a sustainable future. It describes the way in which school applies to cope with personal conflict among students or conflict arises from political differences, and furthermore, to create a harmonious environment for mutual understanding and peace building.

3.4.7 Conclusion

The six dimensions provide a useful framework for categorizing and interpreting the school practice in promoting multiculturalism in a UWC context. However, when taking a deep consideration of the dimensions as Banks (2011) agreed, limitations appear. The six dimensions seem sometime overlapping and interrelated, thus in some cases, several categories are needed to describe the real situation. For example, content integration can be discussed together with knowledge construction and equity pedagogy since they are closely related and happen within classroom which can be evaluated to see if a teacher is qualified in promoting a multicultural teaching and learning environment. In other word, the teacher, play a very important role with regard to these three dimensions.

As Banks (2011) recognized, typologies are rarely able to encompass the total universe of existing or future cases. Therefore, as a researcher, we need to be aware of the limitations, try to offset the shortcomings and to develop the theory from various perspectives when implementing the theory into practice.

What's more, the six dimensions, except empowering school culture, which can be seen as the guiding principle towards other dimensions, mostly focus on inter-class activities or pedagogical intervention. In my point of view, the threshold of multicultural education, however, should be 'equal access' for students from various backgrounds.

As Foster (1990, p.1) argued, there are two principles at the heart of multicultural and anti-racist education, which are firstly equality of opportunity, and secondly how we work towards the realization of a multicultural society. As I understand, equality of opportunity includes both equal access to school and equal treatments after being enrolled. Therefore, it would be meaningless talking about the reform movements within schools if students are enrolled unequally.

In addition, as a complete boarding school, residential life and the interaction with local communities are also vital elements which should be taken into consideration in terms of discussing the overall school culture. The fifth dimension of Banks' (2004b) though touches upon issues on access and the whole learning environment which may include residential life and the interaction with local community, for a better understanding, I would like to emphasize these issues and discuss about them separately when presenting the research findings.

Chapter 4 Research methodology

The research strategy in this study is a case study based on mainly qualitative methods, while a quantitative method of analyzing Teacher Multicultural Attitude Survey is conducted as well. I spent one and a half months, for most of the time, adopting a role as an “involved observer” in the school. My aim was to see school practices from an insider’s point view. I applied a similar methods to what Foster (1990) did when he conducted a research on multicultural education in Milltown High School.

I hung about the school, observed different lessons, watching and noting down the things I saw. I participated in staff room and school cantina spending breaks, chatting with teachers and non-teaching staff. I attended staff meetings and college meeting, students' activities, and house meetings. I also conducted face to face interviews with headmasters, teachers, local communities, a school nurse and students, dispatched surveys, and examined a large number of school documents. Participating in classroom activities and non-academic activities while observing teachers and students in action offered useful insights on the manifestation of international understanding or otherwise.

To some extent, I may be said to have employed an ethnographic approach since I actually worked there as a language teacher in Chinese for two years. I took advantage of this two-year experience when collecting the data. However, when conducted the field work after having been away from the school for two years, I also tried to be objective and impartial.

4.1 Research strategy

According to Bryman (2008, p. 30), a research strategy entails a broad orientation to social research, and the research design “represents a structure that guides the execution of a research method and the analysis of the subsequent data”.

Different research strategies serve different research purposes. As Bryman (2008) stated, there are two dominant research strategies in social research, that is, the quantitative, and the qualitative strategy. These two strategies constitute different approaches to social investigation and carry with them important epistemological and ontological considerations (Bryman, 2008, p. 27). Quantitative research is outlined by Bryman (2008, p.140) as a distinctive research strategy. It is described, in very broad terms, as entailing the collection of numerical data, as exhibiting a view of the relationship between theory and research as deductive and a predilection for a natural science approach (and of positivism in particular), and as having an objectivist conception of social reality (Bryman, 2008, p.140).

Qualitative research differs from quantitative research in several ways. It tends to be concerned with words rather than numbers (Bryman, 2008, p.366). There are three further particularly noteworthy features: 1. It has an inductive view of the relationship between theory and research and predominately stresses the generation of theories. 2. It entails interpretivist commitment that requires the social scientist to grasp the subjective meaning of social action. 3. It considers an ontological position described as constructionist, which embodies a view of social reality as a constantly shifting emergent property of individuals’ creation (Bryman, 2008, p.22 & p.366).

Besides, mixed research strategy has become far more common since the early 1980s. As Bryman (2008, p.603) states, mixed methods refer to investigations combining quantitative and qualitative research, which has become the preferred term and in many ways better express the fact that in many cases.

This study applies mainly a qualitative strategy for three reasons. Firstly, the purpose of the study is to seek understanding of interpretation and implementation of policies on multicultural education and to investigate what a school committed to multicultural education is doing in practice. “Policies implemented in practice” is a gradual and continuous process. Whereas as Bryman (2008, p.160) states, that the qualitative approach frequently represents a “static view of social life that is independent of people’s lives ”, and the qualitative research tends to view social life in terms of processes, often conveying a strong sense of change and flux (Bryman, 2008, p.388). Therefore, the qualitative methods can help to examine the dynamic process of policies interpreted, and implemented into practice over time.

Secondly, this study investigates teachers and students’ schooling experience in a multi-ethnic school. The qualitative approach is particularly helpful when collecting data on subjective perceptions and personal experience. As Bryman (2008, p.385) describes about one of the main preoccupations of qualitative researchers that the social world must be interpreted from the perspective of the people being studied, rather than as though those subjects were capable of their own reflections on the social world.

Thirdly, the study attempts to examine the policies formulated and how are they implemented in the practice from a comprehensive perspective. The qualitative research provides a detailed account of what goes on in the setting being investigated, and the details provide an account of the context within which people’s behavior takes place (Bryman, 2008, p.387).

In addition, as a teacher multicultural attitude survey has been used for analyzing ‘to what levels do teachers possess a multicultural awareness ’, in order to supplement the analysis of teacher’s intervention in promoting multicultural education in the school. Therefore, it can be illustrated that a mixed research strategy is adopted in this study.

4.2 Case study research design

The basic case study entails the detailed and intensive analysis of a single case (Bryman, 2008, p.52). As Stake (1995, as cited in Bryman, 2008) observes, case study research is concerned with the complexity and particular nature of the case in question. One of the best known studies in sociology are based on this kind of design, which is a single school, such as studies by Ball (1981) and by Burgess (1983) on Beachside Comprehensive and Bishop McGregor respectively. As indicated by Yin (2009), case study is the preferred method when: ‘(a) “how” or “why” questions are being posed; the investigator has little control over events; and (c) the focus is on a contemporary phenomenon within a real-life context’ (p. 2). This study is based on a case study in a particular school, and the question “how” is being asked all through the paper, therefore, case study research design is preferable.

4.3 Research method

A research method is simply a technique for collecting data. It can involve a specific instrument, such as a self-completion questionnaire or structured interview schedule, or participant observation, etc (Bryman, 2008, p.31). The main methods adopted in this study are documents analyses, semi-structured interviews, self-completion questionnaire, observations plus a teacher multicultural attitude survey. Multiple methods are found helpful to point out complementarities and contradictions.

4.3.1 Document analysis

The term ‘documents’ covers a very wide range of different kinds source, which can be categorized as personal documents in both written form, such as diaries and letters,

and visual form, such as photographs; official documents deriving from the state, such as public inquiries; official documents deriving from private sources, such as documents produced by organizations; mass-media outputs; virtual output, etc (Bryman, 2008, p.515).

In this study, the relevant documents being analyzed are official documents mainly, which include the *annual report of RCNUWC*, curriculum focused publications such as *IB World*, *evaluation report of Red Cross and RCNUWC1987-2006*, *college statute*, *college personnel handbook*, *international selection policy and guidelines for RCNUWC*, *college handbook*, journals such as the *world college*, *inspire*, *united world*, *impact*, etc. A qualitative content analysis is adopted in this study to interpret the documents, which is considered the most prevalent approach, as Bryman (2008, p.529) stated.

It is also suggested by writers Atkinson and Coffey (2004, as cited in Bryman, 2008, p.526) that rather than viewing documents as ways of gaining access to an underlying reality, documents should be viewed as a distinct level of ‘reality’ in their own right, though it is tempting so assume that documents reveal something about an underlying social reality, so that the documents that an organization generates (minutes of the meetings, newsletters, mission statements, job definitions, etc.) are viewed as representations of the reality of that organization (Bryman, 2008, p.526). Therefore, documents collected and mentioned above in this study are examined in terms of the context in which they were produced and their implied readership.

I firstly selected the various official documents related to the promotion of multicultural education for UWC organization or RCNUWC, and categorized them into different aspects, such as the selection policy, school value, curriculum, activities, teachers intervention, and interaction with the local community. Afterwards, a comparison between policies and practices within each aspect is drawn, which enables

the discussion on ‘to what extent are policies implemented into practices or to what extent do practices fit the policy?’ (See further in chapter 5 and chapter 6)

4.3.2 Interviews

The interview is probably the most widely employed method in qualitative research, and there are several different types of interviews (Bryman, 2008, p.436). Carter (1999) perceived that interviews are particularly useful for getting the story behind a participant’s experiences. The interviewer can pursue in-depth information around the topic. Interviews may be useful as follow-up to certain respondents to questionnaires, e.g., to further investigate their responses.

This study employs semi-structured interview as one of the main instruments. Semi-structured interview refers to a context in which the interview has a series of questions that are in the general form of an interview schedule but is able to vary the sequence of questions. Also, the interview usually has some latitude to ask further questions in response to what are seen as significant replies (Bryman, 2008, p.196).

In this study, semi-structured interviews were conducted within the school among teachers, administrators, students, non-teaching staff and community members who are cooperated with the school. The interview questions were open-ended and flexible, and there was a list of key themes, issues, and questions to be covered before interviewing. The order of the questions was changed sometimes and additional questions were asked depending on the direction and new inputs of the interview.

The interviews were conducted mostly in English, whereas some interviews with students coming from mainland China and Hongkong were conducted in Chinese. A tape recorder was used to record all the interviews, and the key information was noted down in a notebook, which includes the main points during the conversation, and the

non-verbal communication with interviewees, such as body language and facial expressions. A record of non-verbal communication is helpful for exploring the opinions of the interviewees in depth.

4.3.3 Self-completion questionnaires or email questionnaires

According to Bryman (2008, p.216), the self-completion questionnaire is sometimes referred to as a self-administered questionnaire. With a self-completion questionnaire, respondents answer questions by completing the questionnaire themselves. As a method, the self-completion questionnaire can come in several different forms. Probably the most prominent of these forms is the postal or email questionnaire, since conducting survey research by interview is considerably more expensive and time consuming, all things being equal, than by postal or email questionnaire (Bryman, 2008, p.167).

As Sheehan and Hoy (1999, as cited in Bryman, 2008, p.644) suggested, there has been a tendency for email surveys to be employed in relation to ‘smaller, more homogeneous on-line user groups’. In this study, the research instrument of email surveys with embedded questionnaires was adopted. In a RCNUWC context, all staff and students are trained to be familiar with the internal computer system and email panel to keep updated with school events and activities, teachers also use the email system very often to assign homework. Emails are one of the most important communication medium in the college. Therefore, it is very convenient to conduct the survey by emails. Different questionnaires were sent to teachers, students, and host-families and many of them answered back with usable information.

4.3.4 Ethnography or participant observation

The definitions of ethnography and participant observation are difficult to distinguish. However, they both draw attention to the fact that the participant observer or ethnographer immerses him- or herself in a group for an extended period of time, observing behaviors, listening to what is said in conversations both between others and with the field worker, and asking questions (Bryman, 2008, p.402).

As Bryman (2008, p.402) indicated, ‘participant observation’ seems to imply just data collection methods as observation, while ethnography frequently denotes both a research process and the written outcome of that research, and sometimes ethnography refers to a study in which participant observation is the prevalent research method but it also has a specific focus on the culture of the group in which the ethnographer is immersed.

In this study, participant observation was conducted as the data collection method. However, as mentioned earlier in this chapter, I could not avoid being influenced by the former working experience in the college when conducting this research. In my opinion, however, the two-year experience provided me with more advantages than limitations for the current study. It offered me a panoramic view of the college, and enabled me to be familiar with the school culture and the school organization, so that I was able to engage in the field work and felt that I managed reasonably well in a limited period of time. One might say that a participant observation method was conducted in this research but within an ethnographic approach or perspective.

The observations happened mainly in the classrooms, students’ houses, staff and college meetings, students’ activities, and the school cantina. The purpose was to observe the participants’ behaviors and how teachers or staff interacted with students. As an ethnographer, I adopted the role as an observer-as-participant. In this role, as Bryman (2008, p.410) suggested, I was mainly an interviewer. There was some observation but very little of it involved any participation. For most of the observation

process, I was watching and noting down the information I need or initial reflections of my own, and occasionally helping out or speaking up.

4.3.5 Teacher Multicultural Attitude Survey

Teacher multicultural awareness and sensitivity was assessed using the Teacher Multicultural Attitude Survey (TMAS) (Ponterotto, Baluch, Greig, and Rivera, 1998) (See Appendix 1). Each participant responded to 20 statements utilizing a 5-point scale ranging from 1 (strongly disagree) to 5 (strongly agree). A sample item is “In order to be an effective teacher, one need to be aware of cultural differences present in the classroom.” There were 27 surveys in total dispatched to all the teaching faculty and 18 were returned usable.

The survey tried to find out what are the teachers’ attitudes towards teaching in a multicultural background and being involved in students’ residential life. By doing so, it is possible to find out if teachers are aware of the multicultural environment in which they are involved. Data analysis will be discussed later in chapter 6.

4.4 Sampling

According to Bryman (2008, p.414), most samplings in qualitative research entail purposive sampling of some kind. Purposive sampling is a non-probability form of sampling, the goal of purposive sampling is to sample cases/participants in a strategic way, so that those sampled are relevant to the research questions that are being posed. In purposive sampling, sites, as organizations, and people within sites are selected, and the researcher need to be clear in mind what the criteria are that will be relevant to the inclusion or exclusion of cases.

Bryman (2008, p.375) also states, the sampling issues are closely related to the units of analysis. This research is a case study which focuses on one particular school and its local community specifically, so the sample units were the school and the local community, who are in seemingly a close relation to the school, for example in the case of the present study: the Haugland center, host-families and local people. There were several sub-unites within the school selected by purposive sampling, which included the school administration department, classes, teachers, and students.

There are around 100 first-year students enrolled every year in RCNUWC, with another 100 students becoming second-years, the total number will be around 200. According to RCNUWC Annual Report (2010, 2011), the proportion of students from 2009-2010 academic year to 2010-2011 academic year kept the same, among which 30 % were selected from Nordic countries, 24 % were from Asia, 11 % were from Latin America, 11 % were from Central or Eastern Europe, 10% were from Western Europe, 10 % were from Africa, and 4 % were from North America. Concerning research on student body, the aim was to observe students' behaviors and interaction as a whole multi-ethnic community, so students representing various nationalities and different backgrounds were needed for this research.

For the unit of staff, according to RCNUWC Annual Report (2010, 2011), there were 69 staff members in total, and 27 of whom were involved in teaching in academic year 2009-2010. The staff number for academic year 2010-2011 was 59, and 26 of whom were teaching faculty. The whole staff body was selected as research sample since staffs of RCNUWC are from different backgrounds and represent various nationalities as well.

In this study, both the staff population and the students population referred are from RCNUWC Annual Report 2010 and 2011, the reason for referring to the Reports for both years is that the academic year starts from August every year and ends in June

the next year, I did my research in November, 2011, and the Annual Report 2011 was not published by that time, the first-year students I selected as samples were actually reported as second-year students on the Annual Report 2011, which I finally received in April, 2012, so the data of both RCNUWC Annual Report were adopted.

During the field work, research questionnaires, surveys were dispatched to all the teaching faculty and students by emails, whereas not all of them would respond to the survey or questionnaire. As the population of teachers was not very large, I chose to approach personally the teachers who did not respond to the survey or questionnaire for an interview, and sometimes I went to a specific person for asking some specific questions, for example, the head master. As the population of the students were comparatively large, it was not possible to approach every single student who did not respond to the questionnaire for interviews, a stratified random sampling was also adopted when conducting students interviews.

According to Bryman (2008, p.173), stratified random sampling means stratifying the population by a criterion and selecting either a simple random sample or a systematic sample from each of the resulting strata. Since the feedback of the students survey did not mirror the population all that well, (for example, to represent all nationalities, or at least the different continents, both first and second year level students, or the both gender), I chose to interview students by asking their grade or nationalities first wherever I met on the road, in the cantina, or in the students house if they were willing to, and tried to keep the balance of the students sample representing various cultures or backgrounds.

Concerning the units of local communities, questionnaires were sent to around 60 host-families by emails though the help of administrative staff. With the help of a local people, who used to organize the activities for local people in the community, I received 8 responses of the questionnaires. I also approached the activity coordinator

of Haugland center which was suggested by extra-academic coordinator of the college, and 3 patients who were doing rehabilitation there. (see Table 4.1)

Table 4.1: Participants in the study

School	First-year students	13
	Second-year students	11
	Teaching faculty	18
	Non-teaching staff	4
Local community	Host families	10
	Local people	8
	Haugland center	4
Grand total		68

4.5 The procedure of data collection

The field work was conducted in Flekke, RCNUWC during 16 October 2011 and to 13 November 2011. As I used to work in RCNUWC, it was not difficult for me to contact the college and to get permission of doing research there. I contacted the deputy rector by email beforehand, stated my intention with attached research proposal, and applied for a free accommodation if possible, she replied me positively and also suggested me to contact staff working in HIFUS (Haugland International Research and Development Center), which is owned by Red Cross Haugland rehabilitation Centre (RKHR), RCNUWC and Fjaler municipality, Norway, and has been created to stimulate and aid research, development and innovation regarding health, education, internalization and environmental aspects. I contact the lady working there and she also showed great interest, she kindly granted to help with my research as much as she could.

Several means were used in my fieldwork: documents collection, interview with the administration, teacher attitude survey conduction, classroom or activity observation, interviews with teachers, interviews with students, interviews with local community and email questionnaires. The first step was to collect useful documents related to research questions. The director of Development of the college provided me with a number of UWC publications, annual report, an evaluation report, etc. I also collected a large amount of documents which includes school policies, personnel handbook, principles of UWC education, etc from the rector, deputy rector, or college internal online system.

The second step was to interview persons in positions of authority or special responsibility. I interviewed the head teacher of the college, aiming at investigating his perspectives on and strategies for promoting multicultural education in RCNUWC. I, by chance, had the honor of meeting one of the most important founders of RCNUWC, who was instrumental in setting up the college and remains actively involved in the UWC movement. I made an appointment and interviewed him as well during his visit in the college. In addition, I interviewed staff working on student selection in order to investigate if the school is offering equal access to students from various backgrounds.

I distributed the Teacher Multicultural Attitude Survey at the beginning of my arrival in order to provide with the teachers enough time to respond. I dispatched the survey in each teacher's post box and informed them by email, then collected the questionnaires from a box at the reception of administration. I also sent questionnaires by emails to teachers, students, and local people early during the field work in order to ensure the sample size would be large enough.

The school observations and interviews with teachers, students, non-teaching staff and local community were conducted in crossed progress. I checked the class schedule,

and participated in different classes tutored by different teachers, and interviewed the teacher or students after class. School activities usually happen in the afternoon or in the evening; I took part in the activity and sometimes carried out impromptu interviews with students and local people.

At the end of my field work, I organized all the data I collected and tried to figure out if there was something missing, there were a few interviews conducted by the end when more information were needed.

I kept in touch with the college and with some of the teachers and students after the field work. I contacted them by emails whenever I had further questions.

4.6 The procedure of data analysis

I have preceded the data analysis since I started the field work because it is an ongoing activity which gives me the directions for future data collection, and it is very time consuming. As for document analyzing, I went through all the documents related to research questions, and tried to categorize them as specifically as possible. A table listing the policies according to the different categories was developed and the significance and deficiencies in comparing with the practices were recorded.

Interviews were transcribed from the tape recorder into texts, the Teacher Multicultural Attitude Survey was analyzed using a quantitative method, the questionnaires were ordered into categories which reflect the different multicultural education dimensions. Some of the questionnaires for aged local people were responded in Norwegian Nynorsk. Therefore I consulted a Norwegian native speaker to translate the answers when words were unfamiliar to me.

The data were coded by having read through the initial set of transcripts and making notes. I also tried to analyze and categorize the data with referring to the research questions and theoretical framework.

4.7 Reliability and validity of the data

As Bryman (2008, p.376) suggests, reliability and validity are important criteria in establishing and assessing the quality of research for the quantitative researcher, as well as they are for the qualitative research with little change of meaning, and they are conceptualized as trustworthiness, rigor and quality in qualitative paradigm (Nahid Golafshani, 2003).

Reliability refers to the question of ‘whether the results of a study are repeatable’ or the issue of ‘consistency of measures’ (Bryman, 2008, p.31&p.149). In order to ensure the reliability of my study, I used triangulation in the development of measures, and kept the habit of re-checking the data I collected during and after my field work. Triangulation is defined to be “a validity procedure where researchers search for convergence among multiple and different sources of information to form themes or categories in a study” (Creswell & Miller, 2000, p. 126).

For example, I took notes during class observations, and asked the students or the teacher after the class if there was something I did not understand in terms of class discipline, instruction, or language, in order to corroborate whether I had correctly interpreted what I had observed. Since English is not my mother tongue, it was sometimes difficult for me to detect policies by reading ‘between the lines’, I tried to interpret as I understood, and then heard what others said about these matters. I also checked my interpretation with the interviewees during or after the interviews to make sure there was a consistency between our understandings.

As regard to validity, it is in many ways the most important criterion of quality in research methods. It refers to the integrity of the conclusions that are generated from a piece of research (Bryman, 2008, p.32). There are mainly two types of validity in a qualitative research: internal validity and external validity.

Internal validity is concerned with the question of whether there is a good match between researchers' observations and the theoretical ideas they develop (Bryman, p.376). In order to be aware of this concern, I generated the research questions corresponding with the purpose of the research, and made great effort on the research method and strategy. In addition, there was the consideration of sample collection and selecting the participants.

External validity refers to the degree to which findings can be generalized across social settings, in other words, beyond the specific research context (Bryman, 2008, p.33, 376). As the case study research design raises the issue of how the findings can be generalized to other setting, the question to ask myself is if the results from my study can be generalized? Would the findings and recommendations from my research be able to be applied to not only UWC colleges, but international schools or daily schools all around?

By adopting Banks' concept of multicultural education and reviewing numerous literatures, I am confident to argue that this concept should be applied to every school or college whose aim is to seek for educational reform, since multicultural education is an antiracist basic education for all students and it to permeate all areas of schooling, characterized by a commitment to social justice and critical approaches to learning (Nieto, 1996). In essence the hope of the research is that recommendations could be made to not only specifically to UWC colleges, but on a wider level, to any school with the intension of promoting a culturally diverse environment.

4.8 Ethical consideration

As Bryman (2008, p.113) indicated, ethical issues cannot be ignored as they relate directly to the integrity of a piece of research and of the disciplines that are involved. Discussion about ethical principles in social research tends to revolve around certain issues, which have been usefully broken down by Diener and Crandall (1978, as cited in Bryman, 2008, p.118) into four main areas: 1. Whether there is harm to participants; 2. Whether there is a lack of informed consent; 3. Whether there is an invasion of privacy; and 4. Whether deception is involved. These four concerns form a useful classification of ethical principles in and for social research though they overlap somehow.

I accessed RCNUWC with the help of the reference letter from the University of Oslo and my previous working relationship with the college. The research is a case study which reveals the name of the college with consent from the authority of the college, since some of the well known vital information can hardly be anonymized, and the correlation between the location and the school also plays an important role in the study. The anonymity of all participants was emphasized as much as possible, which allowed those interviewed or participants who responded to the questionnaires share their thoughts freely, though some of them will be identifiable by their unique position when referring to a particular view or opinion.

All participants were clearly informed about the purpose of the research and their role, and interviews were conducted only when one was willing to. All interviews were recorded and the relevant data will be destroyed after completing the research.

Chapter 5 School values and student selection process

This chapter tries to review and examine the UWC and RCNUWC politics and policies on the mission statements, school values, and the student selection process, which relies heavily on document analysis conducted during or after the field work. Instead of tracing the historical development of the policies, the present policies regarding the relevant issue will be analyzed.

5.1 UWC Mission and values

The founding aim of UWC is to pursue peace and justice, which was inspired by seven educational principles originally initiated by Kurt Hahn (1886-1974). The seven principles emphasize:

- That this education should take place within a diverse college community. The selection of students should ensure representation from regions and social groups that reflect the wide range of tensions among and between peoples.
- That this education requires active promotion of intercultural understanding and the development of genuine concern for others founded on shared life experiences, and cooperative and collaborative living. This includes reflective dialogue on global issues and critical and courageous engagement in the pursuit of peace.
- That physical fitness and a healthy lifestyle are integral to the balanced development of the whole person. Unhealthy lifestyles limit human potential and hinder progress in all dimensions of development.
- That community interaction is placed at the heart of college/school life. This requires the full and active participation of all members of the school or college.
- That students are able to engage in continuing, positive action towards issues of sustainability, on both an institutional and individual level.
- That opportunities for students to practice personal initiative, self discipline and responsibility, to manage risk and embrace challenge must be provided. Where appropriate, these opportunities are supported by a reassuring adult presence.
- That recognition is given to the fact that each individual possesses unique talents and abilities. Programs should exist in each college which enables all selected students to fulfill their potential.¹⁰

There are several key words embedded in the principles above, such as diverse

¹⁰ Source from http://www.uwc.org/uwc_education/guiding_principles.aspx

community, international understanding, cooperative and collaborative living, the pursuit of peace, sustainability, responsibility, which correspond with the principles of promoting multicultural education. In order to carry out the original thoughts generated by Kurt Hahn, initiatives were made to draw up the mission the values of UWC education.

UWC claims to make education a force to unite people, nations and cultures for peace and a sustainable future. UWC schools, colleges and programs are pledged to deliver a challenging and transformational educational experience to a diverse cross section of students. There are several crucial values promoted by UWC to achieve peace and a sustainable future:¹¹

- International and intercultural understanding
- Celebration of difference
- Personal responsibility and integrity
- Mutual responsibility and respect
- Compassion and service
- Respect for the environment
- A sense of idealism
- Personal challenge
- Action and personal example

5.2 School values in the RCNUWC context

The principles and the values are shared by all the UWC schools and the colleges, and each school responds to the mission statement in the context of its location and distinguishing feature which creates different identities based upon local resources and opportunities.

RCNUWC selects students on merit from all parts of the world as representatives of their countries; the objective is to help students become active, involved and educated

¹¹ Source from http://www.uwc.org/uwc_education/guiding_principles.aspx

citizens whose attitudes towards understanding and service will be a powerful catalyst for change. RCNUWC wish to create a better and more tolerant world by influencing the wider communities to become more understanding, compassionate and peaceful.¹²

Students in the college are expected to share a lifelong commitment to UWC values and the commitment to achieve a more peaceful and sustainable future should be continued throughout their adult lives. This study however, is limited by exploring the students' study period in the college only. A separate chapter is provided later to examine how the values are interpreted into practice since the values are embedded everywhere in the classroom and campus activities, as well as in the interaction with the local communities.

5.3 The student selection process

As stressed earlier in chapter 3, the threshold of multicultural education is to provide students from various backgrounds with equal access to school. UWC education, so does RCNUWC education, to a large extent, follows the basic principle of multicultural education to give equal opportunities to students, nevertheless it is different from the basic compulsory education or secondary education. Differences in RCNUWC compared with those secondary schools found in the majority of other countries lie in the fact that education here has long been intended for students of personal merit, though they represent various nationalities or cultures.

5.3.1 Who is enrolled?

According to International Selection Policy and Guidelines of RCNUWC (Oct. 2004,

¹² Source from <https://uwcrn.no/about.html>

revised Nov. 2008), all UWC national committees and selection contacts are responsible for implementing a selection process, UWC places must always be awarded on merit in a selection process that is open, fair and transparent. UWC colleges must open to applicants from the widest possible range of backgrounds-social, economic, ethnic, religious etc; therefore the eligibility criteria should be as inclusive as possible.

It is recognized that the eligibility criteria cannot be uniform throughout the world, so the National Committees is responsible for setting the eligibility criteria which should reflect the relevant UWC policies and guidelines. What's more, UWC colleges also provide with opportunities for students who live in a country where the National Committee does not exist or students being refugee or stateless persons to apply. These students may apply through the International Quota, which can be obtained from the UWC International Office.

As stated in the selection criteria, the age of entry for the IB will normally lie between 16 and 19 years, and successful candidates should show strengths in the following: personal attributes, intellectual ability and potential, commitment to UWC ideals, and ability to cope with life in the college. Personal attributes described are for example, that students should be tolerant, adaptable and show signs of integrity and strength of character, willingness to cooperate with others, and show a commitment to their own country. Intellectual ability and potential should be assessed as far as possible on students' academic potential and academic achievements, since the IB diploma is a very challenging curriculum in a UWC context, students cannot participate fully in college life if they are not able to manage and organize their academic work. Commitment to UWC ideals concerns the understanding of UWC's ideals and the importance of community service.

Ability to cope with life in the college means students need to be in good mental and

physical health to be able to cope with life in the college, while candidates with disabilities but are self-sufficient in their everyday life are encouraged to apply. In addition, candidates should be prepared to live away from home and appreciate the challenges of living in the intense and multicultural community.

Though English is mainly used as the instruction language in classes and the communication tool in daily life in RCNUWC, English ability is not an entry requirement. The national committees are also encouraged to aim for a balance of male and female candidates in order to achieve a gender balance. Candidates from backgrounds which have not previously been adequately represented, for example, students from rural areas, economically disadvantaged backgrounds, or minority communities, are encouraged to apply.

As shown in the Student Application Form for Applicants to any UWC¹³, the selection criteria can be assessed through various ways by national committees. The candidates are required to report their present academic achievement and school activities, to answer several open-ended questions with regard to selection criteria, to write an application statement for at least 300 words. What's more, the applicant's parents or guardians, the head teacher or principle of the applicant's school are required to provide evidence supporting the application.

Together with the selection policy of RCNUWC, the Clauses b), c) and g) of RCNUWC statutes also refers to region and background conditions for the selection.¹⁴

In RCNUWC context, as stated by the head teacher:

“The college is funded by the Nordic States, so all students from poorer nations or from conflict areas are fully funded and the college has to recruit at least 60 such students each year. The three key Nordic Countries - Norway, Sweden and Denmark insist the college select from none OECD

¹³ Can be retrieved from

http://www.uwc.org/includes/documents/cm_docs/2011/u/uwc_cayman_islands_application_form.pdf

¹⁴ See Chapter 2, p.18

countries and to these countries the funding is part of their overseas aid budget.”

RCNUWC enrolls 100 new students on average per academic year. The national committees around the world are responsible for the overall application process, including assessing the application form, call for interviews or arrange selection activities or tests. Following the selection process, how final lists are matched to a college offer is decided by the national committee, while the college reserves the right to accept or reject each student nominated.

5.3.2 Student body composition

In reviewing the overall selection process stated in the policy, questions arise, the overall process seems reasonable and orderly, but how is it implemented in a RCNUWC context and whether the conditions are met in practice? An evaluation is conducted in this session to provide the answers.

As informed by the staff working on student selection in the college, the majority of the students are selected to attend RCNUWC by the national committees, which are now found in 127 countries, they take about 90 percent of the students population and many of them come from underprivileged countries, while the rest 10 percent are from underprivileged circumstances through cooperative agreements with other organizations. (See Table 5.1)

Each year the UWC’s international office in London requests all UWC colleges indicate to which national committees they will offer study places, and how many places are available on offer. The reason for this is to avoid too many places offered to a single committee and to ensure that the numbers of places offered to each committee are kept balance.

Table 5.1: Organizations involved in RCNUWC student selection¹⁵

Over the years RCNUWC collaborated with the following on student selection:
Blair Forster Trust-East Timor
British Council-Mozambique
Chinas Disabled Foundation (CDPF)
Human Development Foundation-Nepal
Human Development Foundation for Street Children
Himalaya Childrens Village
Mercy Center-Bangkok
Ningxia Hui Autonomous Region (Through friendship agreement with Sogn og Fjordane county)
Peruvian Child Workers Foundation
Pilkington Trust for Refugees-UK
Rafto Foundation
SOS Childrens villages
Sudan committee for Refugees
The Norwegian Missionary Society-Madagascar
Tibetan Childrens Villages
UWC Adriatic-recruits from all countries in the Balkans through all groups for assistants
UWC graduates-recruits from Afghanistan and Tajikistan
West Sahara/ Polisario

As the study places are very limited, the college has to try to cover as wider population as possible, and at the meantime to fulfill the strategy stated in the college statutes that the majority of the students will come from underprivileged backgrounds or conflict areas. The question may be asked here is how to define an area which is underprivileged or conflict? The college has over years adopted the DAC (Development Assistance Committee) list of ODA (official development assistance) Recipients (See Appendix 2) issued by OECD (The Organisation for Economic Co-operation and Development) to measure and decide to which areas the college is offering study places.

The DAC List of ODA Recipients shows all countries and territories eligible to receive ODA. These consist of all low and middle income countries based on gross national income (GNI) per capita as published by the World Bank, with the exception of G8 members, EU members, and countries with a firm date for entry into the EU.

¹⁵ Source from interviews and the evaluation report 1987-2006 (Heggdal et al, n.d.)

The list also includes all of the Least Developed Countries (LDCs) as defined by the United Nations (UN).¹⁶

When asked how the college chooses certain countries from a DAC list since they are many, the headteacher responded:

“No area is excluded from selection deliberately. All students are nominated by a committee or recruited contacts but the college has the final say about whether each individual can cope with the academic and other demands and whether they conform to the strategic intentions and overall balance of nationalities within the college. For example in recent years we have enrolled about 10 students from Latin America and the same number from African nations and we have increased the number of students from Central Europe and the East Asia. We rotate the actual nations within these parts of the world. In seeking this balance all the college heads and staffs from UWC International Office meet to ensure that there is a fair balance across the regions and between regions.”

The college statues states, the majority of the students shall come from underprivileged and/or conflict-torn regions. As analysis (See Appendix 3) indicated from the evaluation report 1987-2006 (Heggdal et al, n.d.), the average percentage of students selected as S.O.S Children, physically handicapped and refugees from 2000 to 2007 is 7.9 %, with an increasing proportion of 10.1 % and 10.9 % in 2005-2006 and in 2006-2007; the average percentage of students selected from Eastern-Europe, conflict areas and Econ-Developing countries from 2000 to 2007 is 53.6 %; the average percentage of students selected from Nordic countries is 29.7 %; the average percentage of students selected from privileged countries is 16.6 %.

The statistics above shows that just over 50 % of the students come from conflict areas, economically developing countries and Eastern Europe from 2000 to 2007 which barely meet the strategy however, there is a decreasing tendency of privileged

¹⁶ Source from <http://www.oecd.org/dac/stats/daclistofodarecipients.htm>

and an increasing tendency of underprivileged from 2005-2007 which indicates that the college has been trying to offer study places to areas which have not previously been adequately represented. As told by the staff involved with students' selection, the proportion remains more or less the same in the past recent years (no comprehensive statistics found from 2007 on during the field work).

Among all the regions, why the Nordic students take a large part in the students' composition? As analyzed earlier in chapter 4, the proportion still remains as 30 % from 2009 to 2011. When asked the reason for this, the head teacher suggested:

“The number of Nordic students was agreed with the governments from the foundation of the college and it reflects to proportion of funds each nation gives. The numbers per year each year are now are 10 from Norway, 8 from Sweden, 6 from Denmark, 2 from Finland, and each from the autonomous Nordic islands (Faroes, Iceland, Greenland and Aland). RCNUWC is bound by those numbers and these students are seen as hosts to the Nordic region. This is 30% of the total which compares favorably with other colleges. The last necessary group are the 10 students from wealthy countries whose National Committees pay for their scholarship, such as Germany, Netherlands, Spain, Hong Kong and the students from countries which host UWC schools and colleges in exchange for the Norwegian students that are elected for these colleges. These are helpful to encourage closer relationships between the colleges and are necessary for RCN to have extra income which balances the anticipated budget on an annual basis. ”

5.3.3 Who is missing?

Seeing from the student body composition, there are certain countries that do not send students or which rarely do so, for example France, North Korea, and Burma. Also, certain ethnic groups like American Indians were never represented. There may be many reasons why not every country on the DAC list is provided with study places and why countries like France do not send their applicants.

The first reason may be due to the limited opportunities or because of lack of recognition of foreign or international upper secondary exams; a second reason might be some political concerns which always create visa problems for the candidate to come. For example in the past years, there were some countries that took too long to issue passports or refused to issue exit visas for the students.

Thirdly, for some countries, English is not the main working language, and they do not really have qualified candidates since it can be one of the factors evaluated during selection, though it is stated in the selection policy that English is not a requirement, and many national committees encourage and arrange intensive language tuition in the home country for the selected students before the depart for the college, the college also offers a 3-week preparatory English course every summer to students who have a strong linguistic need before the academic year starts, when comes to the reality, the contradiction and dilemma appear.

It is very difficult for a student to gain sufficient English skills for academic work during a two-year program which is not only English teaching oriented if he or she had very little English background before come to the college. Statistics¹⁷ shows there were a few students who failed in the final IB exams, and some of the teachers suggested that it was partly because of the language problem.

Fourthly, the IB program and diploma is not accepted in all countries around the world, so it is impractical to send students to RCNUWC if the students would further their study in universities where do not recognize the IB diploma.

5.3.4 Reflective thinking

¹⁷ Statistics 2010 RCNUWC

There has been a concern about whether students who are educated at RCNUWC are recruited from elite in the countries concerned and whether the designation 'elite school' should be used for UWC colleges, since a large number of students are from privileged backgrounds, and all students are selected on personal merit which means RCNUWC provides an environment where students are willing and prepared to work hard (Heggdal et al, n.d.).

According to the evaluation from the statistics¹⁸, the average of students' IB results are very good, and based on the good results, most students are offered generous stipends and scholarships to renowned universities either in the US or Europe.

Because of their good results, some of these students are recommended to apply for the well known high quality universities before the term is complete. I agree with the evaluation report 1987-2006 (Heggdal et al, n.d.) that, good results here are absolutely not to be used to 'against' the college but regarded as very positive. However a consequence of the social structure of some of the countries where the students come from could make them appear to belong to the elite in their countries.

Although there might be an implicit expectation from the college that some of its students would become future leaders who can contribute to the world peace and stability, the fundamental principle of RCNUWC should always be emphasized, which is, in accordance with the cooperation condition stressed by Norwegian Red Cross, to provide students from all backgrounds with equal educational opportunities.

Another concern is that the overall selection process may not be absolute fair and transparent, since there is a lack of documentation of the home background of all the students prior to their application to the college. One teacher who is involved in student selection admitted that in the past years, there were few students enrolled by

¹⁸ Statistics 2006-2010 RCNUWC

the college who came from very privileged background and might had taken the place of students who seemed more eligible. The teacher emphasized:

“sometimes there is misunderstanding between the college and the national committee (in terms of the selection criteria), and there might be cultural differences concerning selection that we (the college) have to understand, the national committee thought the students they sent were the ones we (the college) expected, and also there was gray area out of the college’s control, which was disappointing.”

As discussed above, awareness should be raised at the early stage concerning these issues, since the function of the college undertaking a multicultural mission in practice is to provide students with education from diverse backgrounds rather than to channel already privileged students towards still more privilege.

What’s more, it is very challenging for a non-profit international school as UWC to run without sufficient funding. As Hayden and Thompson (2008) argue, ideological underpinning notwithstanding, a pragmatic dimension arises for the UWC in the challenge of continuing to raise sufficient funding for scholarships as the numbers of colleges continues to grow. I would also propose that the UWC mission and values makes fund raising become vital since a more secure, longer term and sustainable financial and funding model for the college would enable more scholarships to be offered to students coming from underprivileged backgrounds. Therefore, continuing efforts have to be made regarding this issue, as the college also claims to wish.

Chapter 6: Educational movement within and outside the school

This chapter is a continuing evaluation on school politics and policies implemented in practice, which is reflected in school interventions and activities outside of the campus. The chapter can be divided into six sections, the first two sections talk about the teachers' attitude towards multicultural education and students' experiences, the following three sections deal with the academic study, campus activities, and interactions with the local community, while the last section draws up the conclusion. The policies and the practices are examined and compared based on the social context and social structure of RCNUWC provided in chapter 2.

6.1 Teacher attitude

As discussed in chapter 3, school staff or teachers play very important role in helping the students to achieve their academic goal and to develop their attitude, and behaviors towards a positive value orientation. According to Troyna and Ball (1983), teachers' attitude and approach are crucial in the translation of policies on multicultural education in practice at the chalk face. This assertion applies even more appropriately to the head teachers since "they do have a considerable influence over the organization and ethos of the school". (Foster, 1990)

6.1.1 The Teacher Multicultural Attitude Survey

In order to provide accurate evidence in the study, a multi-method approach incorporating a qualitative component was adopted. Teacher Multicultural Attitude

Survey¹⁹ was utilized to measure how the teachers perceive multicultural education and their attitudes to teaching culturally diverse student populations. The survey was developed “to assess the awareness and cultural sensitivity to issues of cultural pluralism (Ponterotto, Baluch, Greig & Riveria, 1998).” The survey included 20 questions asking participants for their degree of agreement based upon a 5-point Likert-type scale (Uebersax, 2006) ranging from Strongly Agree to Strongly Disagree. In this study, there were 27 teachers who received the questionnaire, 18 of whom responded with usable information. The 27 teaching faculty included 14 females and 13 males who come from more than 10 different nations, the head teachers were also included since they teach subjects as well. As the sample was small, a manual calculation and analysis was conducted. The results are presented in Table 6.1:

According to the analysis, Question 1, 2, 11, 17, and 20 were the least contentious questions, all the teachers marked either strongly agree or agree for Q1, 2, 11, 17, and strongly disagree or disagree for Q20, while there was only one marked “undecided” for Q2 when asked if teaching methods need to be adapted to meet the needs of a culturally diverse student group.

The results indicate that the overall participants had generally positive views towards multicultural education and integrating cultural issues into the curriculum. They are generally supportive of multicultural education beliefs and teacher training, while several of them, for example when answering Q12 and Q14, are not sure about the value of multicultural training in their work. The answers for Q16 indicates that an overwhelming majority of the teachers are not satisfied with or doubt the current curriculum in terms of giving importance to multiculturalism and diversity. The most controversial questions are Q6 and Q8 since the answers are quite mixed.

¹⁹ Adapted from Ponterotto, J. G., Baluch, S., Greig, T., & Rivera, L. (1998) The Teaching Engineering to Counselors and Teachers Workshop, University of North Carolina at Charlotte 2007

Table 6.1: The response results of Teacher Multicultural Attitude Survey

Questions	strongly agree or agree	undecided	strongly disagree or disagree
1. I find teaching a culturally diverse student group rewarding.	18	0	0
2. Teaching methods need to be adapted to meet the needs of a culturally diverse student group.	17	1	0
3. Sometimes I think there is too much emphasis placed on multicultural awareness and training for teachers.	1	3	14
4. Teachers have the responsibility to be aware of their students' cultural backgrounds.	16	2	0
5. I frequently invite extended family members (e.g., cousins, grandparents, godparents, etc.) to attend parent teacher conferences.			
6. It is not the teacher's responsibility to encourage pride in one's culture.	2	11	5
7. As classrooms become more culturally diverse, the teacher's job becomes increasingly challenging.	12	4	2
8. I believe the teacher's role needs to be redefined to address the needs of students from culturally diverse backgrounds.	6	8	4
9. When dealing with bilingual students, some teachers may misinterpret different communication styles as behavioral problems.	13	4	1
10. As classrooms become more culturally diverse, the teacher's job becomes increasingly rewarding.	14	4	0
11. I can learn a great deal from students with culturally different backgrounds.	18	0	0
12. Multicultural training for teachers is not necessary.	0	4	14
13. In order to be an effective teacher, one needs to be aware of cultural differences present in the classroom.	16	1	1
14. Multicultural awareness training can help me work more effectively with a diverse student population.	14	4	0
15. Students should learn to communicate in English only.	1	0	17
16. Today's curriculum gives undue importance to multiculturalism and diversity.	1	6	11
17. I am aware of the diversity of cultural backgrounds in my classroom.	18	0	0
18. Regardless of the racial and ethnic makeup of my class, it is important for all students to be aware of multicultural diversity.	16	1	1
19. Being multiculturally aware is not relevant for the subject I teach.	1	1	16
20. Teaching students about cultural diversity will only create conflict in the classroom.	0	0	18

It is always worth discussing what role a teacher should play in helping students deal with cultural issues and to what extent a teacher should set foot in such issues.

The answers for Q9 illustrate that most teachers admit that they may misinterpret different communication styles as behavioral problems when dealing with bilingual students. The Q5 is considered inapplicable in RCNUWC context, since the college is a boarding school which located far from the students' family. Most of the teachers left the question blank or made a note indicating that it was irrelevant.

The survey in this study was restricted to examine 'what attitudes do teachers have?' generally, therefore issues such as the gender of respondents, their backgrounds, and what subjects do they teach, were not considered at the first step. This is one of the limitations since answers might differ by these factors. What's more, there was a lack of opportunity for teachers to fully express their thoughts to each question due to the exclusive use of Likert-type response instruments, though there was a free-response comment section for the overall survey. Nevertheless, findings from the interviews and questionnaires would provide more reliable information.

6.1.2 The head teacher's perspective

The head teacher made it clear that multicultural education is not just about bringing people from many different backgrounds, but involves one further step. The college tries to get students to understand and learn from each other, and to value and celebrate the difference instead of trying to change people. He stated:

"Since the college is an English environment, English is regarded as a very important tool for developing communication skills. There are very experienced English teacher at the school helping the students. As long as the college recognizes a student's potential, even students lacking experience with English can manage very well with study and the whole environment during the two years."

The head teacher also stressed the importance of teachers working together in a team, it is his philosophy that teachers are all equal in the working environment, and if teachers behave badly to each other, the students would just imitate the improper behavior.

The head teacher also addressed the distinctive feature of RCNUWC and some challenges the college is facing:

“The distinctive feature of the college is the type of students the college gets. Since the large amount of the grants comes from the Nordic states, which allows the college to choose the students they want, to get more students who come from poorer backgrounds or poorer countries. The college is also trying to get more students with good learning potential but who haven’t been to a school for good development of that potential, for example, students with weak English language backgrounds, students with a physical handicap, or students who haven’t been to school because of conflict in their country. The college believes that everyone should have equal chance. However the challenges and difficulties exist, the International Baccalaureate (IB) course is very demanding, and sometimes those students don’t achieve 24 points (the passing points for IB), teachers feel frustrated too, “but as long as the college can find a university or college for them after here, I think we are doing a good thing.” The college is not just providing them with knowledge, but a way of learning, values and skills they may benefit from in their entire life.”

6.1.3 The teachers’ approach

There are many reasons why the teachers enjoy working in this type of school, while several approaches are in common. They are in favor of the values which UWC promotes, they appreciate the diverse student body which is highly motivated and prepared to make a difference in their world, the working environment and principles of the college. Moreover, all of them mentioned that there was freedom provided in the curriculum and methodology which gave the teachers more flexibility in teaching and allowed them to draw real life examples from the outside world.

The teachers felt it to be rewarding to work in a school of multicultural students background. They agreed that every encounter they had in the classroom, in activities

etc, reflected the cultural diversity. One of the teachers said:

“I have had a good experience. I think they [the students] contribute a lot to the learning process by offering cases where theory from the subject is applied to their home country. It is also very interesting to notice how different cultures have different standards concerning teachers and students relationships, often much more strict-based systems, so when the students come to this school and see how relaxed and personal the relationship with teachers are, they enjoy that freedom and adapt easily to it. I could see how this would be more difficult going the other way though.”

Concerning teacher training for multicultural education, most teachers admitted that there had not been any formally organized training course for teachers dealing with this issue in a comprehensive way, but there had been workshops, Projects Based On learning (PBL), and school events such as Global Concern, Intro-week, staff seminars, and annual IB conferences which raised issues about how to interact with people or students from different backgrounds, etc. Those with more years of teaching experience, besides UWC teaching years, seemed also to have had more training experience.

During the field work conducting in the college, there was a training course going on in the college led by an English language teacher for other teachers. It was called LiLAC (Language in Learning Across the Curriculum). It is a course focused on EAL (English as Second language) learners, highlighting the fundamental relationship between languages and learning and providing whole-school approaches for effective teaching in order to ensure that pupils would be successful learners.²⁰

The English teacher in the college was paid for attending the course in London, and she was trying to spread the ideas and skills she had learned to other colleagues after the training. The course offered in the college was voluntary, and 16 or 17 teachers, according to the head teacher, had participated in the course. One participant said that it was very helpful and it was an opportunity to learn how to teach specific subject in

²⁰ Source from

<http://www.lls.leicester.gov.uk/courses?area=language-in-learning-across-the-curriculum-%28lilac%29>

a second language (English) in order to help students with lower levels of English. However, several teachers argued that though it could be useful, the heavy work load did not allow them to spare time for taking extra courses.

Regarding their pedagogic philosophy, teachers agreed that the classroom should be a good learning environment where everyone should be able to focus, work and learn. The teachers need to set the tone and boundaries for creating this environment, students should respect standards of good behavior so that they can learn productively as a group. One teacher argued that there was no need to enforce discipline in the classroom if the teaching was interesting and stimulating.

Face to face communication is preferred when teachers encounter problems with the students. When a student is blatantly breaking the rule (e.g., drinking, having sex in the room), as one of the teachers stated, it is relatively easy to respond according to the school charter, even if the consequences are severe. When extenuating circumstances are apparent, but not at all clearly defined (e.g., psychological problems), it is challenging to judge to what extent the students' actions are "acceptable" and should be tolerated. One of the English teachers gave an example:

"If a student misses a number of lessons, however, my approach is to listen rather than to judge before hearing from the student. I will contact the student and ask if they are OK and express concern rather than reacting angrily. Experience has shown me that demonstrating care works better than getting mad!"

Another teacher teaching economics shared his experience:

"I had a student who did not show up for class very often because he thought he knew it all. I talked to the student, found out the reason for his behavior and tried to address it by showing some gaps in his knowledge in order to try to get his interest. It didn't always work, so other consequences had to follow (lowering of achieved grade due to little participation - how do I know that he knows if he doesn't show up to class) and that helped in getting his attendance back up. This case may be very particular to this school though, because I could see how apathy could be a much stronger issue in other schools where students are not as self-driven."

As Banks (2009, p.16) states, multicultural education is frequently viewed as irrelevant to instruction in disciplines such as mathematics and science. However, opportunities exist to integrate multicultural content into mathematics (Nasir & Cobb, 2007) and science (Harding, 1998), though these are less ample or frequent than in the social studies and the language arts. When asked about the understanding of multicultural education in science subjects, the science teachers in the college seemed quite aware of this issue. Some of the teachers who teach science subjects shared their experiences with me. One example from the course on Environment Systems & Societies was:

“In class, we talk about the loss of biodiversity, what do plants and animals mean to us, why do we care about the loss of biodiversity? There are many cultural, religious-inspired views within these values, students from different parts of the world show quite different perspectives on this, and the course requires students to articulate their own perspectives on human-nature relationships.....”

Another experience shared by a biology teacher was:

“Using practical examples is the best thing. For example: discussing Global Warming, to have a student from Maldives in the class, who has been aware of the fact that soon Maldives can disappear due to increased Global Warming, has seen and felt the impact in various forms, gives a new dimension to the whole topic.”

The teachers also mentioned the challenge of teaching science subjects to students from different backgrounds. For example:

“Students from certain cultures have been taught to follow rigid rules rather than think for themselves. Some students treat physics as a branch of math, some haven't done any practical work before, some think that experiments fail if they don't give the theoretical answer.....”

One of the math teachers raised the "international" Syllabus problem. He argued:

“Even though they may be "international" Syllabus, it tends to have a western cultural feel. Often the terms used in them are culturally specific and anyone from outside that culture may have difficulty following the context of the question. For example an exam question in math may refer to a sport that an international student has never heard of e.g. Golf scores. A question about ‘The volume of a water tower’ may be confusing to a student from a culture where all water comes from the ground.”

All these experiences provide the teachers with issues to reflect on. As Banks (1993)

argued, multicultural education must be conceptualized and implemented broadly if it is to bring about meaningful changes in schools, colleges, and universities. Several serious problems occur if multicultural education is conceptualized only or primarily as content integration.

Several classes I observed, such as in math class when teaching quadratic equation and in physics class when teaching force balance, did not show much integration of a multicultural approach into the subject content because of the feature of the subject itself. However the manner of teaching, the way of helping students to construct the knowledge illustrated the awareness of promoting a multicultural learning environment. For example, the teachers encouraged each student to speak up without forcing them to do so, since some students from certain backgrounds are not used to speak in public. One of the teachers addressed that it was important to make students feel comfortable contributing. One of the math teachers said that he encouraged the students to ask questions, answer each others' questions, lead the sessions themselves, and give mathematical terms in their own languages, which aimed to stimulate interest in the study.

As I observed, the common techniques teachers using in the class were inquiry, pair work, small group work, whole group work, presentations, discussions, short video clips, discussion, role play, etc. Inquiry was considered, by one of the teachers, the best form of learning, as "it makes students more active and reflects on their learning process, which is essential." Active participation was considered important by the teachers. In order to arouse students' interest, sometimes teachers let the students lead the class themselves or they sought to draw on students' own experiences and suggestions in other ways. Humor and enthusiasm were regarded as effective elements in teaching. One of the teachers stressed that it was important to make sure that everyone is heard and respected in the class, and sometimes the students were encouraged to decide on deadlines for assignments because it was thought to give

them a sense of responsibility and hence keep them motivated. In terms of the professional approach in the classroom, one teacher stated that “My humanist and pacifist views predominate” which could be reflected his active interaction with students inside and outside of the classroom.

6.2 Students' response

Students' response to multicultural education, teachers' attitude, the curriculum, activities and residential life, etc can be seen as evidence of whether the college is doing what it claims to do.

As I observed and learned from the students, there were elements of multiculturalism in the life of UWC every day and everywhere. “Simply sitting between a Swede and a Zambian in a Spanish class with an Argentinean teacher” was one example of a student's daily multicultural experience; “trying to explain an English word to a Balkan fellow in Bulgarian, due to the similarity with Serbian” was another. Most students I interviewed shared the common perspectives that the college came quite close to the ideals about multicultural understanding, and that the school had created an environment for students to get culturally diverse experience during their two-year-long UWC experience. The teachers appeared to be flexible and aware of cultural differences among students, and they seemed to act accordingly. Generally the teachers were open to different points of view; they let students with various opinions speak up while remaining in the position of listener.

One example shared by a student from Hong Kong regarding teachers' attitude was:

“This [a multicultural environment] has been raised as a topic of discussion of multiculturalism in the context of international education when we were studying Spanish. One past IB exam paper is criticized to be euro-centric in its depiction of signs that may not be familiar to students of other regions. The teacher is aware of this and willing to help those who find those pictorial representations strange and alien.”

One student from Denmark believed that the open and critical attitude fostered by the UWC model was very valuable. He shared his experience:

“I was part of holding a discussion night on the future of the UWC. One of the themes was multicultural education. Everyone was lashing out in the college and criticizing different things we are doing wrong here. I was very impressed by that! On a Friday evening, 100 young boys and girls were spending two hours in an open forum discussing the values and ethics of their high school education. Everyone said that it was not good enough and that more needs to be done. And I agreed. We should always do more and do better.”

One student from Estonian believed that the arrangement of cultural events in the college was effective and sufficient. She gave examples: “having roommates from different continents, arranging special weeks and days, cultural sharing evenings, etc. The final outcome is still completely up to a concrete student - how communicative and enthusiastic is the student.”

Some of the students, however, argued that there were certain teachers or staff members representing or advocating their cultures and views too strongly. Most teachers, if not all, had a liberal view towards ethnical issue. However, these views were predominantly "Western" which created problems for some students who hold the opposite view due to the different information received.

Students agreed that for most occasions, people in the college were treated as equals and with respect. Racism or discrimination in general was often the subject of jokes but any outright practice of it would surely be condemned by all.

There were a few statements from the students that from time to time people tended to highlight differences or peculiarities too much, which became annoying. The perfect example from a student was the imitation of the Italian accent. He felt it was funny at the beginning but annoying soon after. The solution he took was just being blunt enough to make it noticed to the people concerned. One girl from Norway also stated:

“The only unequal experience comes when it is regarding money. Just because I am from Norway (white), people expect me to have lots of money and that I am able to pay for everything, but I am

not. This is not a big issue though; the college does its best to treat all equally.”

It was argued by some of the students that, to a certain extent, the college was Eurocentric. One of them stated:

“This is understandable since the college is located in Norway, and Nordic is one of the core pillars. But still it’s worth giving a second thought to the question that whether the concept of UWC is naturally Eurocentric, it might be interesting to have a look at the UWCs in Asia or somewhere else.”

There was also criticism from a student about infinite freedom giving to all students.

The student argued:

“The infinitive freedom we’re given in this school doesn’t work too well for everyone. I would dare to say that it can even be harmful to some people. The solution would be a more centralized organization of the school, where we have more strict reference and guidance.”

One student stressed:

“One expectation from an UWC student is to be culturally tolerant, we have actually several examples of students who have conflict on a national level, but who manage to overcome these difficulties and become comparably good friends - for example Chinese and Tibetans, or Russians and Latvians.”

Students believed that RCNUWC was a place of getting to know other cultures, resolving conflict and building peace. Some of the students had a very strong and biased belief towards people coming from certain social or cultural backgrounds before they came to the college, and some of them knew nothing except their own culture. During the one or two years’ experience of living together, their attitude towards people, to some extent, changed. Students believed it was good to break the selective perception or prejudice and admit the facts. Here are some examples shared by the students: People from big cities or polluted areas got to see that it was normal for some people to be barefoot outside and rarely wear shoes; People from different parts of the world use different notations for numbers, people from Croatia with Gypsy origin do interact with the larger society; Not all Muslims cover their whole body up carefully with clothes or are conservative in their acts; Chinese students can be sociable; Thailand is not full of transsexuals, etc.

6.3 The IB Diploma Program in RCNUWC context

As introduced in chapter 2, the IB diploma program is a demanding two-year curriculum leading to final examinations and a qualification that is welcomed by leading universities around the world. There are six subject groups contained in the IB curriculum. Different colleges offer different courses guided by the same principle.

For Subject Group One, which should be the student's best language and the course focusing on literature, the college is offering Your Own Language plus world literature, English, Spanish, Swedish, Norwegian, and Danish. For Subject Group Two, which is an opportunity to learn a new foreign language, the college offers Mandarin Chinese, Spanish, Norwegian and English, which is highly recommended to non-native English speakers to strengthen the ability to follow the other IB courses. Subject Group 3 is about "Individuals and Societies". History, Economics, Philosophy, Development Studies (Geography), and Human Rights are offered by the college. Subject Group 4 is about Experimental Sciences and contains Biology, Chemistry, Physics, Environmental Systems and Societies. Subject Group 5 is Mathematics with different levels, and Subject Group 6 deals with arts and electives. There are theatre Arts and visual Arts offered in this group.²¹

Students in the college are provided with freedom to select courses from the six groups. As claimed in the official website, the purpose of the IB is to prepare students for university and the IB encourages them to ask challenging questions, learn how to learn, develop a strong sense of their own identity and culture, and to develop the ability to communicate with and understand people from other countries and cultures.²² At this point, the IB curriculum seems to fit the mission of UWC education.

Teachers in RCNUWC are provided with much freedom in terms of deciding teaching

²¹ Source from <https://uwcrn.no/academics.html>

²² The same source as above

materials, teaching method, and schedule, though there is certain curriculum and pedagogy for IB diploma program. Most teachers and students found that the flexibility made their working or study very efficient. Apart from the six subject groups, students in the college are encouraged to learn basic Norwegian language and to participate in Nordic studies since Nordic is one of the three pillars of RCNUWC. Nordic studies aim to give students a broad vision of Nordic history, politics, culture, and values. Most students felt that the program led by a series of presentations, guest speakers, practical workshops, museum visits, films, and excursions, was interesting and helpful.

The IB diploma is awarded to students who gain at least 24 points, subject to certain minimum levels of performance across the whole program and to satisfactory participation in the creativity, action, service requirement. The marks awarded for each course range from 1 (lowest) to 7 (highest). Students can also be awarded up to three additional points for their combined results on theory of knowledge and the extended essay. The highest total that a Diploma Program student can be awarded is 45 points.²³ An IB diploma fulfills the university entrance requirements for many countries.

According to the analysis from the university office of the college and the Annual Report 2010, among all the graduates, there were 64 got places in US universities with The University of Florida and Macalester College proving the most popular destinations. Three students took volunteering work, all of whom had guaranteed places for the following year in Norway, Canada and the US. Fourteen students returned to study in their home country, of whom five in Norway. Five non-national students were admitted in the UK, three in France, Norway, and Canada, Hungary and Iceland each attracted one. Two students decided to work for a year or so. There were three students from whom the college had had no final communication at the time of my fieldwork. Since then, however, it was confirmed that also those three students were offered places to universities or colleges in the end.

²³ Source from <http://www.ibo.org/diploma/>

It has always been a hot topic in the college discussing among the students that the IB subjects are perhaps putting too much pressure on them. When referred to this issue, the head teacher argued:

“Who is putting pressure? Who are they spending too much time on the IB subjects? I think students putting pressure themselves are particularly those who want to go to places like Harvard, Princeton or Oxford, because they want higher grades. If you want to come to a UWC, you have to be prepared to say I know I can get 42 points, but 38 is OK, I don’t need 42 points, there are very few places when you need 42, and if you want to go to those places, you can do that. But if you want to have all around education, and to give equal weight to the academic and extra-academic activities outside of the classroom, I think you become a better person, more balanced person and more learned person. People will see the benefit of that. ”

One of the students agreed on that a UWC college is not just about the IB subjects, the two-year experience of learning, sharing cultural difference means more.

6.4 One example of classroom observation

In this section, one of the classroom observation examples is described. It was the English B language class offered to first year students. There were 10 students in the class, who came from Argentina, East Timor, Panama, Belarus, China, Costa Rica, Israel, Poland, Lebanon, and Senegal.

The class agenda was firstly to discuss in groups on ‘sexual orientation’ echoing with the coming Rainbow Week, which is a special weekly project in the college focusing on sexual orientation issues. It is organized every year and led by forum, debate, discussion, movie shows, poetry theatre, etc. During group discussions, students were expected to respect people with different sexual orientations and to share different viewpoints. The teacher stated:

“This is an opportunity to share your thoughts, beliefs, and feelings. Do not judge each other’s contributions to the discussion. Listen actively and respect the views of others even if you do not agree with them. This is not a debating opportunity!”

Discussion questions:

-
1. Where did you learn about issues related to sex? Parents? Friends? Church? School? Was what you learned positive or negative?
 2. Have you ever learned about or discussed issues of sexual orientation? Where and from whom? What did you learn? Was what you learned positive or negative?
 3. What have you learned from your society about homosexuality? What are the beliefs that your society teaches young people?
 4. Have you seen movies or TV with a character who is homosexual or bisexual or transgender? How has that affected your thinking?
 5. Do you think there should be discussion about sexual orientation in high school? How important is it to talk about sexuality and sexual orientation?
 6. What are your personal beliefs about homosexuality? Share them with each other if you feel comfortable doing so.

The teacher then gathered the whole class to reflect upon such issues, different opinions were raised, and each student got opportunity to speak up and ask questions. Later on, there was a short lecture on writing a formal letter; for example, write to your own national committee to express your appreciation to be selected here. There was a process of brainstorming and samples sharing, etc. The discussion below skipped this session since it was not the main focus.

For the discussion session, the class was firstly divided into 3 groups with balanced gender to discuss the above questions. Each student got chance to speak within the group. After 10 minutes, a full class discussion was organized; some students were very open when talking about the sexual issues, while some of them seemed reluctant to say more. The teacher repeated several times that “it is just about idea sharing, and you not have to say if you don’t want to.” The teacher put notes on the blackboard when new vocabulary came out during the discussion, and explained to the whole class. The whole process was exciting and went smoothly.

Teacher X is one of the most qualified language teachers in the college. Being involved in the class, there seemed no pressure putting on students, but more about the freedom of speaking and the understanding of each other. The teacher had tried to promote an open and democratic environment for all students who participated in the

class, and the discussion questions also showed the concern of students coming from different cultures. Her teaching methodology implied a various aspects of contents integration, an effective knowledge construction process with equity pedagogy and no prejudice. What's more, some students might feel shocked of Rainbow Week since they had never touched upon issues such as homosexuality or bisexuality. Under such circumstance, the teacher provided the knowledge before hand to get these students prepared and be familiar with such issues while helping them to improve English skills. It seemed to be a successful intervention in terms of promoting multicultural education while teaching language.

6.5 Life outside the classroom

Students' life outside of the classroom includes extra-academic activities, residential life, and interaction with local communities, which has been introduced in Chapter 2. In this section, reflections on these issues from students, staff and local people will be described in order to assess how these activities and the way of living together influence the promotion of a multicultural community.

6.5.1 Extra-academic activities and residential life

The teachers were found very much engaged in extra-academic time, they interacted with the students by leading EACs (Extra-Academic Commitments) and PBLs (Project Based on Learning), socializing with advisees, in informal gatherings and meetings, and informally chatted here and there, some of them also led outdoor activities, such as hiking, climbing, skiing, kayaking., They enjoyed the interaction with students, though sometimes it seemed too much pressure on their time. One of the teachers felt that working at a residential school meant the boundaries between academic and non-academic time was indistinct.

An interesting perspective was shared by a male teacher:

“I like to show students that teachers have individual interests and participate in many activities so they see the human and social aspect of the job. We teach because we are motivated to share the knowledge we have and we would like to facilitate the learning process but that doesn't mean we are perfect, or that we don't make any mistakes or that we don't have hobbies, goals and challenges in our lives. The teaching job is a very human job.”

The students appreciated very much for the opportunities they get to participate in various extra-academic activities, community services, and living in a small students village which appears to be closely looked after by the house mentors, advisers, and school nurse. One student described his extra-academic experiences in the college as follows:

“.....all the activities are just amazing, you can't simply count how many they are, they cover a wild range from humanitarian to environmental, from mental to physical, from cultural sharing to service and action.....and we have to be involved in all of them and try to keep balance. The teachers are always there to help, and we are encouraged to take the initiatives to lead the activities, and everybody is free to express his opinion. I just enjoy the democracy promoted by the college, and we have our own little organizations like Students Council, which represents all the students and works as the bridge of communication between staff and the students. ”

Every year 100 new students settle in at the campus. This has led to much dialogue about how the students want to shape and share their daily life in the college. One student from the Students Council noted that through the effort of all the students and teachers, a simplified “Code of Conduct” on residential life had been passed, focusing on the rights and obligations of the members of the college community, for example, during which time-slot there should be no visitors in each others' rooms in order to respect the private time of students.

As mentioned in Chapter 5, the college recruits a few students with disabilities every year in cooperation with the Red Cross Haugland Rehabilitation Centre. These students have different physical disabilities, either land mine victims or victims from earthquake or disease, or with learning disability such as dyslexia. The teachers

commented that these students managed very well in the academic study because of their strong willingness to learn and their optimism towards life. When asked their residential experience at the campus, one of the students with disabilities perceived it very positively:

“I don’t feel I am alien, because others (students and teachers) don’t treat me as if I am different from them, but they do pay special attention to my daily life. There is a volunteer (sent through the local volunteer program) who takes care of me, for example, walk along with me to the classrooms or cantina, help me with studies, and so on. House mentors and my adviser are very helpful too. They are all friendly people around me, especially my roommates. The college arranges rehabilitation training for me regularly too.”

The college operates a small care center along with the residential student village staffed by professionals, and students have access to health professionals on a daily basis. A male nurse who had been working there for just several months shared his experience of multicultural awareness:

“There are of course cultural differences. I discovered that in.....maybe the people, whom I would expect needed me most, don’t come to me. I realized for example, in some cultures, there is no language for describing being depressed, because in such culture, you are not supposed to be depressed, sometimes I have to explain the terms to the students, explain to them that it is completely social accepted to say that you feel down.”

When asked if the students came for psychological help, the nurse told there was another interesting experience:

“The nurse who worked here before made me aware that there is a pattern, people from certain cultures, if they have psychological problems, they relate to their stomach, eyes or other problems. So if a girl from a special culture comes to me with eye problem, I have the awareness in my head that this could be something completely different.”

He also believed that it was important for him to be just a nurse, and he kept some distance from the students outside his working hours, he stressed that “It is better to be just a nurse, and it feels comfortable for me and for the students; it might be more difficult for the students to come to me if I get closer to them.”

6.5.2 Interaction with the local community

Students in RCNUWC get various opportunities to interact with the local community and local people. They basically get involved in community service such as physical rehabilitation activities with the patients in Haugland center, leading Leirskule activities for local school children, participating in *gammeldans* (traditional Norwegian dance) with local people, and spending weekends with their host families.

Students' participation and commitment to community services were highly commended by the patients in Haugland center and by the local people and their host parents from host families. The results from research questionnaires (See Appendix 6) and interviews indicated that the local people who had responded to the questionnaires or being interviewed all had very positive impression of students from the college. The patients in Haugland center and people from host families felt that the students were caring, helpful, and committed; they behaved well, and they had no communicating problems with the students. The patients got to practice their English, and got to know people from different cultures.

One of the local people added that most of the students were lively, talkative, open-minded and friendly to others, while some might be a little preoccupied with themselves and very loud in social settings, that might scare some quiet Norwegians. But he thought it was in a way good for local people to see the way of being and living. In terms of change, the local people agreed that there was a change in the community since the college established. The college changed their view of "the other", and they got closer to the larger world. They felt more like a part of the international community. One of them also commented:

“There are changes both in terms of reputation and attractiveness. One can no longer say that Flekke or Dale or Fjaler is at the edge. Fjaler has a vision to be an open society, various events contributed to the development of Fjaler Society.”

6.6 Conclusion

This chapter provides the evidence of how students live and study in the college, how teachers interact with the students. The purpose is to explore the micro level effects and challenges of promoting multicultural education in the context of RCNUWC.

It is argued by Erickson and Nieto (1993 and 2000, as cited by Nieto, 2001, p.381) that given the social nature of schooling, it is impossible to ascribe a fixed causal relationship between students learning and school. Many complex forces influence student learning, including personal, psychological, social cultural, community, and institutional factors.

Therefore, we cannot simply say that making pedagogy (Nieto, 2001, p.381) or school environment more culturally relevant will help all students succeed in schooling. These changes, however may in fact substantially improve educational outcomes for many more students than are now achieving academic success (Nieto, 2001, p.381).

It is shown from the findings that the college has been trying to provide students with a friendly residential environment with various opportunities to be involved in extra-academic activities and with the local communities. The college and the teachers play very important roles in creating such an environment. Moreover, one may argue that in an international students' community as RCNUWC, in spite of some frictions, students' attitude and behaviors are positively influenced by school values, teachers' attitude, and the whole multicultural environment.

Chapter 7 Concluding remarks

This study has examined the extent to which, in the context of a multi-ethnic pre-university community, the policies of promoting multicultural education are interpreted and implemented into practice. There is a particular focus on examining policy and practice at a school, RCNUWC that is part of an international educational movement—The International World Colleges. It has investigated the life and educational experiences of RCNUWC students, the college and teachers' interactions with regard to multicultural education, as well as their interaction with their local community. The interactions show the efforts made by the college to achieve its educational goal. As with most qualitative research, it is difficult to assert a confirmed conclusion to the study, however the research has elucidated relevant findings.

7.1 UWC mission concerning multicultural education

Multicultural education grew out of the ferment of the civil rights movement of the 1960s (Banks, 2010, p5), and the earliest conceptualization of multicultural education was defined during the late 1960s and 1970s, and developed in 1980s (Gorski, 1999), while the first UWC college was founded in 1962 (Peterson, 1987). Taking the historical background into consideration, multicultural education, as a clear statement, was not actually adopted as the starting point of the UWC movement. The initiative of establishing an UWC college was indeed, as Kurt Hahn's idea, to promoting peace (Peterson, 1987), which has been developed further afterwards since the establishment of more UWC colleges.

However, the findings of the study evidently show that though there is no such a policy specifically titled as promoting multicultural education in RCNUWC, the ideas embedded in its mission, values, and principles are in accord with the purpose of multicultural education, which is, put simply, to help students develop the knowledge,

attitudes, and skills needed to function within the global community (Banks, 2010, p25).

There is no doubt that the UWC educational movement has been trying to create a peaceful and sustainable school environment. As Nelson Mandela, the honorary president of UWC (as cited in UWC Inspire, 2008) stated:

"The striking thing about the United World Colleges is that they embrace the entire world across all divides of race, history, culture, wealth, religion, economic status and political belief: they are unique and they are conscious of their responsibilities."

With the examination of all factors or aspects mentioned in this study, which comprise the social system of a school, such as school access, curriculum, school culture, teacher intervention, and academic or non-academic activities, one may argue that actions taking in the college are signs of proceeding with the development of UWC educational movement. It is therefore vital to examine these aspects when assessing the extent to which the school is translating its policy into practice in order to promote multicultural education.

7.2 What do students do after UWC experience?

It is however, not safe to draw the conclusion or predict that this type of educational mode, namely UWC movement, perfectly fulfills the objective of multicultural education, though criticism on multicultural education itself remains open. As argued by Banks (2010), multicultural education is an ongoing process because its goals and ideals can never be fully accomplished in a short period of time. Teachers and administrators should constantly strive to achieve the goals. As a consequence, how much can a student be influenced by the two-year UWC experience and its value?

And how much influence does the UWC experience have in a students' future life?

According to the evaluation report 1987-2006 (Heggdal et al, n.d.), there has been no systematic survey undertaken of how students are faring some years after leaving RCNUWC. A survey in 2005 which involved a random sample of 1000 students from the entire UWC system showed that 70 % of these students who furthered their studies outside their home countries after UWC education had returned to their home countries in the course of a decade. The questions of what do they do after they go back to their own countries and what role they play in the society in terms of promoting a peaceful and sustainable future should be raised and taken into consideration. This study provides no lifelong evaluation due to time limitation. In order to explore and discuss the UWC educational movement in depth, further evaluation and research on follow-up effects are needed.

7.3 Is the college well prepared?

As illustrated in the findings, there have been no concrete policies of what teachers should do with regard to “multicultural education” as any formally designated aim. Nor has there been a training course for teachers specifically set up for this purpose, e.g., how teachers are supposed to behave in the classroom in order to cope with students from various backgrounds; what is positive attitude of a teacher working in a multi-ethnic school environment? Teachers are very much on their own in attempting to translate policy into practice, and respond as what they understand. However, problems may occur due to the teachers' different life experience and cultural backgrounds, though they appear to be well educated and knowledgeable.

Another issue concerned is that whether the college is prepared well enough for receiving students with disabilities and how it is can be made more disability friendly?

To its credit, the college has students with disabilities represented in every annual intake as a part of its distinctive culture. Nevertheless, there are issues such as a lack of facilities for disabilities, insufficiency in helping those students with advanced services (due to not getting the Norwegian personal identification numbers at their immediate arrival). Not all classrooms are equipped with facilities friendly to students with disabilities, and neither did these students seem to be provided with efficient psychological help, etc. More efforts are needed by the college concerning all these issues if the intention is to do much more than just having such students represented in the student body.

There is also a big fund raising challenge facing UWC movement. UWC is committed to ensuring that as many students as possible experience a UWC education regardless of socioeconomic, cultural, racial and religious backgrounds and experience as well as of nationalities. UWC achieves this goal through selecting on potential and merit and through the provision of scholarships. To continue this work, UWC relies on grants from the government, donations from individuals, trusts, foundations, companies and governments.²⁴

This situation raises the question of how far an international school a non-financial benefits body can rely on such grants and donations for its finances. And what should the college do to select students as far as possible from different socio-economic backgrounds without being unduly restricted in so doing because of lack of funding?

7.4 Reflective thinking

As Peterson (1987, p.193) stated:

“International education of a purely informative type has long been regarded as useful for those whose business brings them into contact with people of another culture.....today in a commercial

²⁴ Source from http://www.uwc.org/about_uwc/default.aspx

world increasingly dominated by the search for “competitiveness” with other nations, it is advantageous that the entrepreneur should know enough about his competitors.....the national interest demands it.”

Although more than two decades have passed, the assertion still applies.

As ideology-driven international schools, UWC colleges should do something more than that. UWC education has been trying to challenge the traditional educational institution and system, provide educators and scholars with the wider scope and vision to look at the developmental direction of multicultural education. It should be an education ‘not simply help the next generation to know better of their enemies or rivals, but to understand and collaborate better with their fellow human beings across frontiers’ (Peterson, 1987, p.195).

As Nieto (1996) argues, “multicultural education is an antiracist basic education for all students which permeates all areas of schooling, characterized by a commitment to social justice and critical approaches to learning.” I see multicultural education is far beyond this. It should be the culture that “celebrates diversity in all its forms, encouraging acceptance without discriminating or segregating because of gender, sexual orientation, race, religion, age, disability or economic background. The emphasis is placed on the similarities among people, nations with dialogue and communication promoted as the best method of expanding understanding and solving problems.” (UWC Inspire, 2008)

As discussed above, as an approach to school reform, the ideas of multicultural education should permeate the curriculum and instructional strategies used in schools (Nieto, 1996), as well as interactions among teachers, students, and families in school and outside of it (Nieto, 1999).

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Appendix 1: Teacher Multicultural Education Attitude Survey

This survey is anonymous. Please do not include your name.



Teacher Multicultural Attitude Survey*

Using the following scale, please circle the number that best corresponds to your level of agreement with each statement:

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
	1	2	3	4	5
1. I find teaching a culturally diverse student group rewarding.	1	2	3	4	5
2. Teaching methods need to be adapted to meet the needs of a culturally diverse student group.	1	2	3	4	5
3. Sometimes I think there is too much emphasis placed on multicultural awareness and training for teachers.	1	2	3	4	5
4. Teachers have the responsibility to be aware of their students' cultural backgrounds.	1	2	3	4	5
5. I frequently invite extended family members (e.g., cousins, grandparents, godparents, etc.) to attend parent teacher conferences.	1	2	3	4	5
6. It is not the teacher's responsibility to encourage pride in one's culture.	1	2	3	4	5
7. As classrooms become more culturally diverse, the teacher's job becomes increasingly challenging.	1	2	3	4	5
8. I believe the teacher's role needs to be redefined to address the needs of students from culturally diverse backgrounds.	1	2	3	4	5
9. When dealing with bilingual students, some teachers may misinterpret different communication styles as behavioral problems.	1	2	3	4	5
10. As classrooms become more culturally diverse, the teacher's job becomes increasingly rewarding.	1	2	3	4	5

2. Multicultural Attitude Survey

	Strongly Agree 1	Agree 2	Undecided 3	Disagree 4	Strongly Disagree 5
11. I can learn a great deal from students with culturally different backgrounds.	1	2	3	4	5
12. Multicultural training for teachers is not necessary.	1	2	3	4	5
13. In order to be an effective teacher, one needs to be aware of cultural differences present in the classroom.	1	2	3	4	5
14. Multicultural awareness training can help me work more effectively with a diverse student population.	1	2	3	4	5
15. Students should learn to communicate in English only.	1	2	3	4	5
16. Today's curriculum gives undue importance to multiculturalism and diversity.	1	2	3	4	5
17. I am aware of the diversity of cultural backgrounds in my classroom.	1	2	3	4	5
18. Regardless of the racial and ethnic makeup of my class, it is important for all students to be aware of multicultural diversity.	1	2	3	4	5
19. Being multiculturally aware is not relevant for the subject I teach.	1	2	3	4	5
20. Teaching students about cultural diversity will only create conflict in the classroom.	1	2	3	4	5

Do you have any thoughts or comments about this survey, or about the research topic?
(Please use the back of this form if additional space is needed.)

THANK YOU!

**Adapted from Ponterotto, Baluch, Greig, and Rivera (1998)
The Teaching Engineering to Counselors and Teachers Workshop, University of North Carolina at Charlotte 2007*

Appendix 2: DAC List of ODA Recipients - Effective for reporting on 2009 and 2010 flows

Least Developed Countries	Other Low Income Countries (per capita GNI < \$935 in 2007)	Lower Middle Income Countries and Territories (per capita GNI \$936-\$3 705 in 2007)	Upper Middle Income Countries and Territories (per capita GNI \$3 706-\$11 455 in 2007)
Afghanistan Angola Bangladesh Benin Bhutan Burkina Faso Burundi Cambodia Central African Rep. Chad Comoros Congo, Dem. Rep. Djibouti Equatorial Guinea Eritrea Ethiopia Gambia Guinea Guinea-Bissau Haiti Kiribati Laos Lesotho Liberia Madagascar Malawi Maldives Mali Mauritania Mozambique Myanmar Nepal Niger Rwanda Samoa São Tomé and Príncipe Senegal Sierra Leone Solomon Islands Somalia Sudan Tanzania Timor-Leste Togo Tuvalu Uganda Vanuatu Yemen Zambia	Côte d'Ivoire Ghana Kenya Korea, Dem. Rep. Kyrgyz Rep. Nigeria Pakistan Papua New Guinea Tajikistan Uzbekistan Viet Nam Zimbabwe	Albania Algeria Armenia Azerbaijan Bolivia Bosnia and Herzegovina Cameroon Cape Verde China Colombia Congo, Rep. Dominican Republic Ecuador Egypt El Salvador Former Yugoslav Republic of Macedonia Georgia Guatemala Guyana Honduras India Indonesia Iran Iraq Jordan Kosovo ³ Marshall Islands Micronesia, Federated States Moldova Mongolia Morocco Namibia Nicaragua Niue Palestinian Administered Areas Paraguay Peru Philippines Sri Lanka Swaziland Syria Thailand *Tokelau Tonga Tunisia Turkmenistan Ukraine *Wallis and Futuna	*Anguilla Antigua and Barbuda ¹ Argentina Barbados ² Belarus Belize Botswana Brazil Chile Cook Islands Costa Rica Croatia Cuba Dominica Fiji Gabon Grenada Jamaica Kazakhstan Lebanon Libya Malaysia Mauritius *Mayotte Mexico Montenegro *Montserrat Nauru Oman ¹ Palau Panama Serbia Seychelles South Africa *St. Helena St. Kitts-Nevis St. Lucia St. Vincent and Grenadines Suriname Trinidad and Tobago ² Turkey Uruguay Venezuela

*Territory.

(1) Antigua & Barbuda and Oman exceeded the high income country threshold in 2007. In accordance with the DAC rules for revision of this List, both will graduate from the List in 2011 if they remain high income countries until 2010.

(2) Barbados and Trinidad & Tobago exceeded the high income country threshold in 2006 and 2007. In accordance with the DAC rules for revision of this List, both will graduate from the List in 2011 if they remain high income countries until 2010.

(3) This does not imply any legal position of the OECD regarding Kosovo's status.

Appendix 3: The composition of student selection 2000-2007

Student selection⁽¹⁾							
Students from	2000-2001	2001-2002	2002-2003	2003-2004	2004-2005	2005-2006	2006-2007
S.O.S. Children's ⁽²⁾	8	7	4	5	5	7	9
Physically handicapped students ⁽³⁾	6	3	2	2	2	2	2
Refugees ⁽⁴⁾	4	4	4	3	9	11	10
TOTAL FOR THIS GROUP	18	14	10	10	16	20	21
TOTAL FOR THIS GROUP %	9,18 %	7,14 %	4,88 %	5,05 %	8,08 %	10,10 %	10,94 %
Eastern-Europe ⁽⁵⁾	34	31	39	31	29	23	24
Conflict areas (K)	17	14	14	16	14	23	21
Econ.Developing Countries(U)	50	54	54	59	68	66	61
STATUTES § 3 a Total	101	99	107	106	111	112	106
STATUTES § 3 a %	51,53 %	50,51 %	52,20 %	53,54 %	56,06 %	56,57 %	55,21 %
Nordic hosting group (N) Total	55	59	63	61	60	57	56
Nordic hosting group %	28,06 %	30,10 %	30,73 %	30,81 %	30,30 %	28,79 %	29,17 %
Privileged Countries (P) Total	40	38	35	31	27	29	30
Privileged Countries %	20,41 %	19,39 %	17,07 %	15,66 %	13,64 %	14,65 %	15,63 %
Overall Total of Students	196	196	205	198	198	198	192
<p>1. Source: Annual Report from UWC</p> <p>2. Students from SOS Children's Villages have come from China, India, Nepal, Costa Rica and Vietnam</p> <p>3. Physically handicapped students from China</p> <p>4. Refugees have come from Chechnya, Tibet, Sudan and Northern-Nepal</p> <p>5. Indication of the Countries in Eastern Europe, conflicts areas, developing countries and privileged countries is variable. These are indications and not fact in relations with e.g. BNP. The working committee takes responsibility for these indications. They are only meant as estimations and help for thoughts. See appendices.</p>							

Appendix 4: Research questionnaires for Teachers

1. How long have you been working in this school?
2. Why do you want to work in this school system?
3. Have you had experience teaching in a school with students coming from culturally diverse background?
4. What experience have you had with students from culturally diverse backgrounds in this school?
5. Have you been provided any teacher training course or seminar by the school in terms of promoting multicultural education?
6. What techniques do you use to keep students actively involved during a lesson?
7. Could you please briefly describe your philosophy regarding discipline?
8. What was the most challenging discipline problem you've encountered and how did you handle it?
9. Do you interact with students during non-academic time?
10. (Please answer this question if you are teaching science subject.)How do you understand multicultural education for a science subject? Could you please share one of your teaching experiences related to that.
11. Please indicate what subject(s) you teach, your nationality and gender.

Appendix 5: Research questionnaires for Students

1. Can you give an example of multicultural practice in the classroom or outside of the classroom?
2. Have you ever had a very strong belief or attitude towards people who come from different social or cultural backgrounds other than yours before you came to UWC? Has it been changing after one year experience in UWC? If yes, in what ways?
3. To what extend do you think the college is doing what they claim to do in terms of promoting multicultural education? If they don't, could you please prove that?
4. Are the teachers aware of the multicultural environment both in the class and in students' non-academic life? How are their attitudes towards ethnic or cultural issues?
5. Have you ever been treated unequally at the college because of your social, cultural or ethnic background? How do you solve the problem or do teachers or the college play their role in dealing with this issue?
6. Please indicate your nationality and gender.

Appendix 6: Research questionnaires for local people

For Haugland center patients or local people:

1. What's your impression of UWC students? Positive /negative
2. Do you feel there is a change for the local community since the UWC established?
If yes, what do you think is the biggest change the college or the students bring to the local community? (for local people only)
3. Could you please share one of your experiences interacting with the UWC students? positive /negative
4. Please state your age, gender, and occupation.

For host parents from host families:

1. Why have you chosen to become a host parent?
2. What's your impression of UWC students? Positive /negative
3. What is the biggest change do the school or the students bring to the local community?
4. What do you benefit most from being a host parent? Is there anything you don't like?
5. What do you expect of a student being hosted?
6. Were there any communication problems between you and the students during the host-family day in terms of language, discipline or cultural difference? How did you solve it?
7. Please state your age and gender.